"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

NEW-YORK, SATURDAY, FEBRUARY 9, 1856.

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SHAKERISM.

of our theological system is that a new Joses of Nazareth is the Christ. We be-Va to have been one of the race of Adam, better or not. thorn amongst many brethren, but not a

lay no claim to infallibility in any respect.ly ask to be judged by the light of the dis- perty; 3. The relation of the sexes. alon under which we profess to live. This sconsiler will apply to all others, that all and women will be judged according to jus-Those living in heathen countries will be

he was baptized in the river Jordan.

enemally been accused of regarding as a he would go no further with them. br: at least we have been supposed to Now I think that in this instance, another medispensations which they ushered in. We hold istering Spirit to the earth. am; the second extending from Abraham to

never varies. It was not the God of the universe who spoke to Moses, nor was it the God of the universe who justified the patriarchs in war, in poly- ving the Sabbath. Our Puritan fathers were very the doctrines of Jesus Christ. Jesus and His disdren of Israel from slavery to the Egyptians, and drowned the slaveholders in the red sea.

On the principle that revelation is mediatorial their God, and every nation their guardian-Spirit Vou are aware that we are placed that watches over them, we see that every nation in. We are somewhat like strangers in the time of Israel had their Gods, and there is soe yet we also feel confident of no doubt at all but that they had communications r kind feelings and friendship. Shakers from them as really as the Israelites had communitally known to the community as a phy- cations from theirs. When Moses threw down his grings class of people, possessed of cer- rod, it became a serpent. The rods of the Egypor Scripture. One of the foundation pents. Where was the difference between Moses and the Egyptians? If the God of Israel perform- days, one day in seven. what been commenced upon the earth; ed a miracle for Moses, an equal miracle was per-Christhas made his second appearance. | formed by the God of the Egyptians. Moses showon this connection, that we do not con- ed his superiority by causing his rod to swallow up the others. He was stronger than they, whether

The Shakers are an isolated people. It was said ert cren Christ. We consider that Christ of Israel of old that he should dwell alone, and Is roll from Heaven, a quickening Spirit, should not be numbered with the nations, which were supplied. (Ref. Lev. 23; 2:3) The second Israel who was not circumcised. A significance is not something at the root of their misery in their the mickening Spirit was seen by the prophet might be said truly of the Shakers. They are Sabbath was a Sabbath of weeks, (Ref. Lev. 23; and descend upon Jesus in the form of a dove, none the better perhaps for that. The Shakers are 10, 15, 16,) in which they were to bring a tribute distinct from all other denominations by three great principles: 1. Revelation; 2. The relation of pro- needy. They rejoiced in the Lord God by making

lest I consume you by the way." A the instrumentality of a female, whom to turn back again, instead of going forward, so

the same estimation as we do Christ, it um was appointed between the God of Israel and the Israelites; one who was nearer to their own had nests, but the Son of Man had nowhere to lay gin life. Though he was not a Shaker, he taught Thereas we consider him but a man, state and condition. This law has always been obshe was but a woman. He was the first tained. If the people have descended, the number Taxongst many brethren; she was the first of mediums between them and God has increased: satisfies many sisters. She was born in the lif they have ascended, the number has been deand received her revelation in the year creased. So that the Apostle says that "God who She was introduced, as she believed, into had at sundry times and diverse places spoken uncrit-world, and received communications to the fathers by the prophets, hath in these last in Jesus of Nazareth and Moses, from whom she days spoken unto us by his Son." This Son, this dinstruction in regard to the principles of Christ, has always stood in the relation of a min-

elation, the relation of prosperty, and the relation of the sexes. Moses delivered the children of Israel through revelation. When they were delivered, 7.2, the first society was established near he began, by the same agencies, to tutor, correct, The society has always maintained inter- and train them in the wilderness; for they needed th the Spiritual world, as a living prin- instruction. They were a degraded nation of slaves ential to its existence. Visions, revelations, an imbruted people, quite as degraded, perhaps, as tongues, gifts of healing, in fine, all the our Southern slaves. In various ways, Moses rethe primitive Church have ever existed in cognized the providence of God in the guidance of the children of Israel in the wilderness. When they of that all truths harmonize, whether Spi- were hungry they got their quails and the diseases scientific. All truths will progress to which followed; but by and by there fell manna and therefore, the system of Shakerism has around over the camp. Here I will call your who has from the progress of scientific truth. attention to a principle in regard to property which A respect it differs from every other theolos began to be manifest in this instance. This manna on with which I am acquainted. All the was so constituted that every person had to gather bare had to remodel themselves it for himself, and he could gather no more in a day to that all truths we the off shoots of revelation, very nice arrangement. It kept the people indus-Poot was in Adam, its trunk in the line and trious and on a plane of equality. No one could the of the Messiah, and its branches in every monopolize a great quantity of it, and sell it out to creaty to any human being. The declaration of ing to his appetite. A beautiful principle commen-Thome, that Moses talked with God face to lees here to be exemplified, which we shall see runs the specific qualifying, requires to be compared with through every dispensation of God to man. We Moses was spoken to from the fiery bush, certain inalienable rights, among which are life lib-The distance of the uni- land of Canaan, Moses was commanded to divide

professed to be in a superior dispensation.

gamy, &c. It was the God of Israel, the God of strict in this respect. They thought a great deal ciples set the example of a community of propery. Abraham, Isaac and Jacob. It was the God of of the Sabbath. Their children must not laugh on One person carried the bag, and that was Judas, Israel who brought up the children of Israel out the Sabbath. No traveling was permitted on the the worst of the company. As the Scripture in marriage, but they that follow me in the regene- 1260 years, was the Gentile Christian Church of Egypt, who appeared to Moses in the bush, and Sabbath. There must be nothing done to break says, "As a nail sticketh between the stone and enabled him to perform many physical and Spirit- the Holy Sabbath of the Lord. Where did we get the mortar, so doth sin stick between buying and world and the resurrection from the dead, neither piration of the 1260 years, Christ was to make his ual manifestations, by which he delivered the chil- our idea of the Sabbath? What we keep for the selling; and I know of nothing in which Shakers marry nor are given in marriage, but are as the second appearance, the sanctuary was to be cleans-Sabbath, you are all aware is not the Jewish Sab- are so apt to come short of their doctrines as in the bath, but a day that Constantine, the great head of practice of buying and selling; but I am thankful the Anti-Christian Church appointed to be observe to say that the principle of honesty and integrity to be so as others have to be disciples. All men has made his second appearance, that the same Spiand not direct from God, that every people have ed with more care and ceremony than any other, is earnestly cultivated and forcibly enjoined upon and women have a right to their choice, and if rit which appeared unto Jesus of Nazareth, and The true Sabbaths were the Jewish Sabbaths, and all connected with this people, who are appointed to they choose to marry, it is their right to do so, and which founded the true Christian Church which types of something under the Christian dispensa- the labor of trade and traffic, with those without. it is the apostles' right to say, that they that marry was destroyed, has again appeared upon the earth tion. The Jews, instead of having only one Sabbath, had four orders of Sabbaths, ascending regu- is a subject which has much occupied my attention law of divorce, that "if a man did not like his wife beyond all doubt, by the Scriptures, that Christ larly like the four dispensations, and each one set- and I have truths concerning it, which I should he should give her a bill of divorce," Jesus said, "In was to make his appearance a second time to a feting forth the principles of equality to which I have like to speak as plainly as I have those relating to the beginning it was not so, in the beginning they male. If it were not necessary that there should referred, and more distinctly culminated in the property. I could, were I permitted, show beyond were made male and female," and for that cause it be a representative of woman, it would not have tienl theological notions, founded neither tian prophets thrown down, also became ser- last, or great Sabbath of Sabbaths, or jubilee of all controversy, that there is a principle running was said, "A man shall forsake father and mother, been necessary for a second appearance of Christ. jubilees. The first Sabbath was the Sabbath of through the Mosaic economy, commencing with the and cleave unto his wife," and that "twain should My remarks this evening will serve, I hope, to

the four Jewish Sabbaths.] The first was the Sabbath of rest, to be kept as a day of rejoicing, and was not a day of long faces. On that day the rich were expected to send presents to the poor; to see that was an important thing is evident from the fact and find the marriage life a troublesome one, look all the physical and earthly wants of their nature unto the Lord, which tribute went to the poor and one another comfortable. The speaker wished that general thing that circumcision was the sign of bap- the law of marriage, there will not be one quarter We believe that these three principles can be the city of New York might keep a Sabbath on tism, and baptism was the sign, I suppose, of sometraced through the four dispensations, and that the this wise. The next was a Sabbath of years or jutruth has been progressing since the time of Adam | bilee, when the land rested. When everything with discensation under which they live; to the present day. We hold that he whom we that grew of its own accord was neither reaped rweds by the light with which they are term Christ, has ever been the guardian Spirit of nor gathered except as persons had need; when circumcision. Baptism, under the law of Moses this earth, and that previous to his manifestations every debt was released, and slaves were made to Jesus, he had mediators who stood between him free. Ref Deut. 15:12. The law for this Sabbath and washed it all over with soap, and cleansed it well marriage. Let those who choose to marry, do so manufer of Shaker societies now in exist Israel were being brought up out of Egypt, they manent equality among the people which nothing receive by the washing of regeneration—of the bap. ject of marriage is to procreate and nothing else.— Staker society. The Order was founding after the lecks and onions of Egypt, wanting heritance in the land. Ref. Lev. 25: 1:13. This it goes as far to cleanse the soul as sprinkling would Sabbath was regarded by the Shakers, as the type go to clean a dirty face. of the Christian dispensation.1

nal life was, "If thou would'st be perfect, sell that the law of marriage was sexual intercourse for thou hast, and give to the poor, and come take up procreation only. Anything beyond that is the the cross and follow me." The young man went lust of the flesh, and is an ungodly violation of the away sorrowing, because he had great possessions. physiological laws of our being. Such was the ar-What was the matter? Jesus commenting upon rangement in the Jewish economy, that every act of it said, "It is easier for a camel (it should be intercourse that took place between the sexes, becabel) to go through the eye of a needle than came a public thing, and the result was that the for a rich man to enter the kingdom of Heav- parties were shut out from the camp until evening. the Jews were distinguished from the Gentiles en." Now look at that and see if it has any rela-Ist begining with Adam, and extending to by three principles, to which I have alluded. Revition to the four Sabbaths and to the principles of and the bed was to be washed with water; equality, which obtained in the distribution of the then they might be admitted again. In addition to manna. See it there was not a principle running this, the female was pronounced to be unclean, and up through the Jewish dispensation, and culminat- shut out of the camp for forty days in the case of ing in the Christian dispensation where private pro. the birth of a male child, and for eighty days after perty was destroyed, where no man said of aught the birth of a female child. Then she went through he had, it was his own, but they had all things in certain days of purification, and when readmitted, common, and they broke their bread from house it was by bringing of a sin-offering. Why a sinto house in gladness, and in singleness of heart offering if no sin had been committed. This re-They lived in that respect a Shaker life. Jesus was ferred to the original fall of man as described in a good Shaker. [Laughter.] One of the prophets the Bible, when Adam and Eve ate the apple, and says, we unto them that join house to house, and fell. Read the account simply, and you will see at iay field to field, until there be no place for the poor, that they may toil alone in the midst of the earth. Jesus taught that his disciples should possess all things in common, that they should forsake houses and lands, and all that they had. A rich man could no more enter the order which he termvery made, as science has progressed. We best than was necessary for his subsistence. This was a ed the Kingdom of Heaven, than a cable could get through the eye of a needle, because the Kingdom of Heaven is on the plane where all the elements necessary to human existence are enjoyed equally. is on the face of the earth. We do not think his poorer brethren and sisters, at a great price. He said the Kingdom of Heaven was within or Christ. By law of Moses was the knowledge of Attrof is confined to one little spot. [Applause.] But every one had to gather his own manna, and among His disciples. On the day of Pentecost, sin. The Jews were taught what sin was, and how sheld that revelation is not direct from Deity— if he gathered much he had nothing over, and if those who were spiritually operated upon, talked to make sacrifices for it. It is said of Jesus that he the first of the universe never communicated little he had no lack. Every one gathered according every known language, and recled and tottered, was called Jesus, because he should save his peoso that the Jews who were opposed, said that they ple from their sins, which he could not do, unless were drunk. Is it not evident that they were receing and tottering and shaking, if they were said to be condemned as sinful, namely, the marriage relamant hat his father, mother, brother, wife, houses, but mith different degrees of lustre. Then the harp believe that "all men are born free and equal, with drunk? What was the practical effect? Was it a tion, for the law of Moses, although it allowed the mere theoretical thing-a speculation-something marriage relation, condemned every operation of disciple." intelligence is termed the "Angel of the erty, and the pursuit of happiness." Why shall to please the fancy or wonder-loving bump? By that nature as sinful in the sight of God. Not that

the "Lord," and " God." Manifestly, they we say that we have a right to life, unless we have no means; they loved one another so effectually, it was originally sinful, for God made man upright, and " God," Mannestry, they we say that we have a right to all the elements necessary to sustain it? that they went and sold their possessions, and but he hath sought out many inventions. There restriction this respect. In the old theologies I When the children of Israel were brought to the brought the money and threw it into a common was a fall of man. He perverted the noblest fafund. A community of goods was evidently a culties of his being. He corrupted his own pro-Fire spoke face to face with Moses, and gave his the land by lot, so that every man woman and Christian principle. But understand that we do geny at the fountain of his existence. Hence we commands directly and personally, and that the child in the land of Judea had an inheritance. But not suppose that all will go to hell who are not have at this day a diseased race of mortals, one Seriptures were the word of God direct. Now, if the selfish nature of man was not destroyed. I Christians. We should prove to you, perhaps, if half of them dying by the time they are five years Were so, then the objection brought against wish to show you the operation of the selfish na- we had time, that there is not a Christian in this of age. Is there nothing the matter? Nay, there em would hold good. The Mormons might come ture of man on the one hand, and of the laws of house. It would be no great undertaking, I pre- is something wrong, there is something wrotten in definetly that Jacob had two wives, that most of established in the Jewish economy. We consider it would not take away a single particle of your higher and holier life, let us read, consider, and those who had not known women. the patriarche had more than one-some of them the four dispensations progressive, so that every goodness or truth; and if we show that the Chris- look the truth in the face, if it go against all there bunder. David, a man after God's own heart, true principle which ran through the three preceditian character is something higher and holier than is [in us. This Jesus did. He was the end of the had a find a man after God's own heart, true principle which ran through the three preceding day of the plane of wives, and Solomon almost an ing ones is included in the last. In this sense, the plane on which you are standing, then we have law for rightcourses to all them that believe.—

by bearing in mind that there was a Jewish Christian Church and a Gentile Christia These were righteous Moses was a schoolmaster to bring souls to Christ. | done you no harm—we have robbed you of noth- | How was he the end of the law? The law was not | tian Church and a Gentile Christian Church and

meet the Mormons in this respect, if the Bible was dispensation, any more than the collegiate student should become good Jews before we profess to be Now, there is a lawless nature in man. The apostle customs in respect of marriage itself, but to be written by the finger of God? I say that God throws away the rudiments of learning. I shall Christians. I think that every body ought to be says the flesh is not subject to the law of God, content with one wife, that the apostle never re never changes. In him is no variableness or shall show you that this order has not been generally under the law of Moses, and keep the Sabbaths of neither indeed can be. It was not even subject to quired them to come to the same order as was ob dow of turning. If it was right that any of his observed; that the principles which were taught Moses, or be under the law of Christ and have all the law of Moses, for David, a man after God's erved by the Jewish converts. saints should have two wives two thousand years and inculcated by the revelations of God in one things in common. I am afraid that there are a lown heart, did not go quite straight. Again he | Constantine instead of being converted to Chrisago, it is right to-day. Truth never changes, God dispensation, have been ignored by those who have great many in this city who have thrown away the says, "I was begotten in sin, and in the lust of tianity converted Christianity to heathenism.law of Moses, and all its restraints in regard to pro- coition did my mother conceive me, and my loins What we find described under the reign of the We have been often lectured in regard to obser- perty and the sexes, and have also thrown away all are filled with a loathsome disease,"—lust. Jesus Beast, we shall find was the Church founded by I will now speak of the relation of the sexes. It shall have trouble in the flesh. As to the Jewish to a female. If I had time, I could demonstrate

Mosaic dispensation, was the right of circumcision | er field of indulgence than what it finds in the sim-Of that, of course I need say nothing. But that it ple marriage order. Let those who are married, that no male could be numbered with the camp of in the right direction, and consider whether there was attached to it which has never been taken into own souls, and not seek to charge till they make consideration by orthodox divines, and I know of no commentator who has touched that matter in a and take up their cross, and live a virgin life, but common sense way. I have seen it stated as a if they do live a married life, and live according to thing else. Baptism was a Jewish rite, not a Christian rite at all; and its meaning has been as efling is a sign of popular orthodox religion: that is

Moses was the high priest of the order of pro-Jesus introduced the third dispensation, and he creation. He was not a Christian. He never said that the foxes had holes, the birds of the air taught it as a principle that a Jew must live a virhis head. The counsel of Jesus to the young man something which culminated in Shakerism. He who asked him what he should do to inherit eter- taught as the high priest of the generative order. once the meaning of the whole matter. They were naked, and were not ashamed; but by and by they were ashamed when they knew that they were naked, and when the curse came to be pronounced upon them, it was said to the woman, "I will greatly multiply thy sorrows and thy conceptions; thy desire (lust) shall be to thy husband, and he shall rule over thee," which thousands have found to their

drew a plain line of demarcation between his fol- Constantine the Great. The court without the lowers and the children of this world. He said, temple which John the Revelator was told not to "The children of this world marry, and are given measure, which was given unto the Gentiles for ration, and are accounted worthy to obtain that founded by Constantine the Great. After the exangels of God in Heaven." Those who choose to ed, an end to be made of sin, and everlasting rightbe the children of the world, have as good a right | cousness to be brought in. We claim that Christ rite of circumcision, culminating in a life of virgin be one flesh," and he further said, "What God show that Shakerism is a system composed of cer-[The speaker here proceeded at considerable length | purity in the Christian church, Jesus being the | hath joined together, let not man put asunder," by | tam principles, all fitting into one another, forming to show the nature and design of what were termed first Christian, and the first Shaker. The first his laws of divorce. Let me warn you against that a complete system of theology, and that it is based thing required of Abraham who introduced the licentious Spirit in fallen men that is seeking a wid- upon reason, science, and revelation. bad worse. They had better turn the other way, of the hatred and confusion that there is now .-"Whence come wars and fighting amongst you? meant something. When the Jews took the body cause of a want of respect for the true order of strange secrets of life. and the children of men. When the children of was an organic law of of the land, producing a per- it was a type of the cleansing which the soul would freely, but let them remember that the true ob- flower, a child wandered that way, and heedlessly

> riage, says that some are born eunuchs of their mothers. Some are made cunuchs by men, and some are made eunuchs for the kingdom of heaven's sake, and virgins make themselves virgins for the kingdom of heaven's sake. Why should he heart entranced. speak in that manner, if it was not necessary for any parties to make themselves cunuchs, or to be- and the child's companion told her that her brow

come virgins for the kingdom of heaven's sake?" Jesus said that he was the resurrection. We have been taught that the resurrection was the resus mean by the resurrection? He said that Lazarus was not dead. Martha says, "I know that he will rise again in the last day. Jesus answered, Martha, "I am the resurrection. He that believeth It is very plain in what sense he was the resurrection, when he says that the children of the resurrection neither marry nor are given in marriage, &c. He did not marry-was not given in marriage, but lived a virgin life, was resurrected from the first Adam into the second, from the plane of generation into the plane of regeneration, which resurrection. By this, we know that we have passed from death unto life, if we love the brethren well enough to have all things in common-to live tothat, unless they live a virgin life. It is impossible to form a community which will stand except upon They have a community of goods, and they run into hue to their imagination. a community of wives; but they cannot maintain that, neither can the marriage relation be preserved Moses was a school master to bring souls to the earth-land to cultivate, a place to build a house the same sed and for full tangent the same sed and same s upon for his wife and children. Those who want to be Christians must go out of that individual or- sad strains.' der. As Jesus says, "except a man forsake father and mother, and wife, and children, and houses

By a certain ceremony a man and woman become husband and wife, and by another ceremony heard among the angel-band of the upper world. they become father and mother. This produces children, and where there are children, there are brothers and sisters. They need a house to live (legally speaking) well attested cases of "manifesin, and the house must have land to stand upon; tation" phenomena, contend that they are producand every man ought to be secured in his house and every man ought to be secured in his house and land by the organic law of the land. But Jesus says, that except a man hate father and mother, and brother and sister, and even his own life, that geny the movement of the steam-engine before us, and tell us that polygamy was sanctioned look on the other, counteracting it, and leading up- sume, yet we should hope that there is not a per- Denmark. There is something wrong in the mar- is his generative life which led him to make his down through that hole, and fastens on to theby being and upon the old something more perfect, and son here that will not be saved and go to Heaven. There is something in human nature wife a mother. The hundred and forty-four thought and that connects with the connects wit The you meet them, when the word of God states excellent in the coming dispensation, than anything If we were to prove that you were not Christians, that needs correcting; and if we would have the sand John the Revelator saw with the lamb, were crankum, and then that man, he's the engineer

> Many contradictory statements of the apostle Paul with reference to marriage will be reconciled boat goes ahead."

From the Stars and Stripes. THE HARP OF A THOUSAND STRINGS.

BY BELL CACTUS. Of what strange mechanism is this beautiful

harp. It is indeed beautiful! Yet this sequestered vale is equally so, as the cool waters glide noiselessly along, through old mossy banks, covered with golden willow boughs, that sweep the sparkling waves with every wayward breeze. These scenes are far more attractive to those that pass that wav. for silent are the silver strings of the harp. Only Come they not hence, even of your lusts, which those who understand its strange mechanism, can fectually lost sight of as the meaning of the rite of war in your members?" Many a family lives a skilfully touch the mystic wires, so that it will vimiserable life, because of a want of self-denial, be- brate on the ear harmoniously, and reveal all the

One morn, while the dew slept in the lone wild bending the stalk of a water-lily, it jarred one of were so rebellious and stiff-necked that the God of could overthrow. The fourth Sabbath was a Sab- tism of the HolyGhost and fire, a sign that theywould My opinion is that you would not live that life a the frailest strings, and to her wondering gaze a Israel said, I will not go up in the midst of you, bath of Septimal Sabbaths, a jubilee of jubilees, in burn up the lusts of the fiesh and mind. Sprink- great while before you would want to join a Shaker new world of beauty burst upon her view. Myriads of children, with their clear eyes undimmed by sorrow, were flitting among the flowers-talking with the gold-winged butterfly-or watching the brilliant tints one might see in the fountain's play. A little plaintive melody came from the grey-winged sparrow, and then such music of low thrilling strains, gradually dying away, and leaving the

While yet she gazed, the tone suddenly changed, had assumed a new expression, and that the string of childhood. Now another string awoke, and while she heard the tones, it seemed she walked through animation of the physical body; but what did Je- chambers paved with crystal; and round, as far as the eye could reach, were seen diamonds of thought sometimes they were colorless, at other times they were of dazzling brilliancy. Some of them had been stored in this place for a long time, and it had been by the greatest exertion they had gained enin me, though he were dead, yet shall he live," &c. | trance to this place, for the way was a very difficult one. And this was memory-sometimes it would vibrate to my touch.

Now another string awoke. It was found no one could listen to this wild luring strain, as it rolled upon the air, without seeing visions of fame and glory-and walking through imaginary gardens of intellectual beauty, and drinking deep at the fount a glittering existence—they find, perhaps, the glitmeans the opposite of generation, the same as the ter the only substance. This chord of the human harp was ambition. It was found that but few of the notes vibrated at a time. But now a string awoke more touchingly beautiful than the rest, and their thoughts grew more beautiful, till it seemed gether as brethren and sisters. People cannot do their feet trod only fairy bowers, where ceaseless strains of music rolled through the perfumed air on rosy wings. The inhabitants were angelic beings, the christian basis of a virgin life. This is the reason why all the attemps of Owen, Fourier, and isles are always blooming freshly for them, and the their followers have failed to establish communities faded forest banks of autumn wear a soft velvet O, wondrous harp! thou hast some sad strains

mingled with the former enchanting visions. Even now the day seemed darkened, the earth was in a community. The proper order of the marriage re- still with sorrow, night waned slowly, and morn has some sad and fearful tones at times? for sweetest roses have oft a thorn, so sweet music have some

Long had the breeze fluttered o'er its string, till it seemed a weariness came over it-just as the and lands, he cannot be my disciple." Jesus also moon walked forth from behind a cloud that was and lands, and his own life also, he cannot be my but with different degrees of lustre. Then the harp was seen in that bright realm-for it was a human soul, which had kept true to all the emotions of life. Now it had left the earth—its music was

Spiritualism .- To hear the opponents of the

You see, my dears, this thingumbob here, goes you know, kind o'stirs up the what-d'ye-call it, with his long poker, and they all shove along, and the

Messieurs Spiritualists, up and at them! You

TRACTARIANISM.

Occasionally the drama of life receives a fresh impulse from the entrance of some new or " odd force" and society, with its many phased and pcculiar characters develops forward towards its pending and inevitable issues. Thus the world is talk ed of, thought of, and not unfrequently compared to a stage, on which men and women are "mercln players."

Naturally enough, therefore, the development of some characters, must for the time be uncouth. illmannered and unchristian, doing many things before high heaven and the angels, that both outrage humanity and make the judicious weep. Of this class, is the late manifestation of Tractarianism through the American Messenger, a paper devoted to the interests of the Tract Society in particular, and to the dogmas of orthodoxy in general.

So characteristic, indeed, is this issue, that it has not even the epicurean virtue of variety, in the se lection of its epithets or the spirit of its denunciations, for they are all old, and consequently "stail, flat, and unprofitable." We have heard them. "many a time and oft," and seen them as often, in the kindred prints, that come to us from other parts of this theological nation.

We take the abuse, therefore, in a very quiet way, remembering from whence it came, since we are admonished by Jesus, to "beware when all men speak well of us.

In order, however, that the reader may know the character of this last unfolding of Tractarian Christianity, we make a few selections. Thus the writer after saying all kinds of funny and foolish things about unbelief and infidelity, explodes in the following manner:

"The heary-headed apostle of Infidelity, Robt. Owen, has crowned his life of blasphemy and in consistency by an open adhesion to Spiritualism and is devoting the fragments of a miserable life of fourscore years to the writing up of a delusion which is the exact antipodes of that other phase of falsehood to which his previous years were consecrated! He must be anti-something, and it is enough that this new "manifestation" is anti-Bible and anti-Christ.

It is hardly necessary to comment on the above for the ready sense of the reader will say: the per son who could thus write of Robert Owen-a man. whose life labors, have been devoted to, and consecrated by one wish, one thought, labors, that are gemmed by deeds of humanity and daily prayer, is so far below the common standard of mental appre ciation and christian courtesy, that he should be classed with those, who, in all ages and stages of life's history, have crucified the Saviors and beeth not" what he says.

Did we, however, live in the Mosaic rather than the Christian dispensation, we should say, put a mark upon that man, that all may know, he is a "blackguard," whether a "fugitive" in the land or not. As it is, we can but feel, that Christianity is again disgraced by such irrational and inhuman exhibitions of bigotry and intolerance, and pray and work for the speedy abolition of the same.

In saying this, we are not complimenting Robert Owen, so much as Christianity, that has long made us love the true and good in all men, whether Chrishearty in its appreciation of any and all agencies, that draws the soul to God, and harmonizes the mind in "faith, hops and charity," for the good of the race is the first and great characteristic of His Fatherly economy, the evangel and culminating anthem of which, will ring throughout the soul's deliver us.

for, according to the logic of this tractarian such was the fact, is to charge him with being ig-"oracle," for the conversion of Robert Owen from Nothingarianism to Spiritualism, is equalled only by the enormity that makes Prof. Hare partaker ing the inspiration of the Bible, their very delusions of the sweets of immortal life and Spirit intercourse. He says:-In our country, a new champion of Spiritualism has entered the arena, with Broadway Tabernacle for his lecture-room, and a thronged as against the claims of the Bible-for it does not audience for his hearers. The unrest of three score years and ten of Skepticism, finds its equilibrium in the mutterings of table-tipping spirits, ciety. There is one passage of that "blessed who praise his poetry; and the professional learn. Bible" which they so much abuse and pervert that ing, unhallowed and unblest, of a long life, is laid we beg leave to commend to their special attention, at the feet of a bold delusion. He rejects "the viz: "All liars shall have their part in the lake sure word of phophecy," attested by ten thousand that burneth with fire and brimstone." evidences, and takes the testimony of a "spirit sister," as the basis of his "animadversions upon the doctrines imputed to Christ, but," as he says, "not on Jesus himself!"

We are reminded by this reference to, and criticism of Prof. Hare, and his book, of that class, who in ancient times had "Abraham" for a father, and in modern times, the thirty nine articles for an inheritance, the latter being, when associated coming acquainted with the peculiarities of their with the long catechism, the "law and the proph ets," of modern theology. We are reminded of them, for the ill conceived and badly painted sneer sideration, for it would be humiliating, if in this age at "the mutterings of the table tipping Spirits," is in of progress and emancipation, the Shakers were full fellowship with the segucity of that "individual" who hearing the divine instruction of Jesus, asked. is not this the Curpenter's son? Few, however, zation of the race in a practical brotherhood. We who know the facts in the case, and appreciate say so much, not because we have any sympathy honest disbelief, in preferance to hypocritical cant and sectarian animosity, that will not think the cause good sense and common honesty demand skepticism of Prof. Hare, a far nobler compliment they should be heard in their own defence, and that gether in Spirit, wayfarers and companions in the Christ was not God. The Gospels abound with to Christ and Christianity, than the empty formal- by liberally disposed minds. We also hope the day endless journey of eternity. It will be seen, how- passages of similar import, yet in the face of all ity, and make believe devotion, which everywhere is not far distant, when those who profess to love characterizes the religion of the times.

his life, logic, or writings, for we regret the issue he made on Christ and the Testament, as much as this bond nor free," for all shall be one in God. Tractarian, though for other reasons, but because we recognize a higher law than conformity, and would awaken, if possible, a more general appreciation of that integrity of soul, that will not subscribe his lectures at the Stuveysant Institute on Friday to any creed, system or law, that does violence to HONESTY.

to be, the theology of the Age, instead of denoun-

soul profoundly grateful to the Divinity, that heard it. watches over, and ministers to the needs of life, for everywhere it has made its modern advent, the in a measure harmonized. We do not mean by tance 10 cents. this a cold intellectualism, that is more akin in methed and spirit to paganism than Christianity, but a truly respectful appreciation of the Divine economy, that so harmonizes the nature of things, that those that were mourned for and considered "dead," are made active in the minestry of the angels for the world's redemption and the soul's guardianship.

Spiritualism, however, has other and more ruinous defects to answer for than infidelity itself Tractarianism being authority, for we are informed their own native language through him, be that lunatic asylums, and other humane and criminal quence and fluency." institutions are reaping from the fields of infidel Spiritualism. The most recent, and perhaps the most gross and horrible instance, is that of the New Haven murder—the leading facts of which we feel Spiritualism, when it takes the popular form, and ripens into fanaticism."

If this was written in good faith, it shows such deplorable lack of knowledge, that our pity is excited for the mind, that is ao far forgetful of the benefits of civilzation, as to allow itself to "bear fulse witness against its neighbor," when any of the daily papers would would have saved it from commiting so great a sin. As it is, however, we cannot sing with the spirit, and I wifl sing with the underhelp thinking it a very legitimate manifestation of standing also. the infidelity of Tractarianism, since it illustrates the nature and tendency of that theology, which "disbelieves reason, distrusts moral sense, dislikes science, discredits nature, and for all who are without the Bible and a fit interpretor, disowns the moral character of God." As we have on more than one occasion made protest against the "pious frauds" of the sectarian press, that associate Spiritualism and "the New Haven murders," it is hardworth while to repeat it at present. Still we extract the following from the Anti-Slavery Standard, that the reader may fully realize "what manner of man" this Tracterian is.

The writer after referring to the practical infidelitics of the American Messenger, and the Tract Society to the Reforms of the Age, says:

"The article is made up, in about equal parts of pious cant, personal vituperation, and unblushing falsehood. For example, it coolly refers to the Wakeman murder at New Havens as the fruit of so-called "Spiritualism," and, by a cunning collocation of words leaves its ignorant readers to infer that the murders were "Spiritualists." nefactors of the race, and prayed for, as he "know- It is not within the province of The Standard to offer an opinion as to the reliability of "Spirit Manifestations," but it is one of the duties which every press owes to the cause of truth and sound morals to expose such pious knavery as this.

The simple truth is, that the "Wakemanites" o

New Haven had no connection whatever with the 'Spiritualists," and that there is not the remotest similarity between the peculiar views of the latter and those held by the former. Nay, more; the views of the "Wakemanites" are, in most particulars, similar, if not identical with the Tract Society tians or Infidels. Spiritualism, however, is no less itself. The Messenger, after presenting the facts connected with the murder, says: "This is enough of this sickening story. Its moral is easily written; there is no limit to the wanderings of the human mind no boundaries to self-assertion for the human will, if set toose from its moorings to the blessed Bible, and the eternity, when God " will be all in all. This, how- that the New Haven "prophetess" and her followever, to the Tructurion is the "very head and front ers were led into the crime of murder by their unwith any phase of orthodoxy, no matter how blue however, is, that they are strictly "evangelical" in so ever its complexion, it would have been all right their views of the Scriptures, and also in regard to and religious. From such narrowness may God the doubt and sufferings of Christ, and the final state of the rightcous and the wicked. To suppose Spiritualism, however, has other sins to answer that the writer in the Messenger did not know that norant of their creed, as stated by themselves and published in the daily papers. So far from denywere founded upon passages in that book, which they interpreted as an infallible revelations of God's will. We say this, not because it proves anything -but simply to illustrate the unscrupulous mendacity of the managers of the American Tract So-

SHAKERISM.

Under this head we publish an article on the first nage, which should be read with attention. We say attention, because it outlines the principles and views of a quiet and industrious people, who have been and are misrepresented, because the public, up to this time, have had few opportunities for betheology and government. We hope, therefore, the matter will receive a thoughtful and an honest conmade exceptional to the general expression of sympathy that yearns for, and demands, the harmonifor the theology expressed in the article, but bethe great central thought of Christianity, will prac-We say this, not in vindication of Prof. Hare, tically work for the Вкотневноор of the race, in which there shall be "neither barbarian, Scythian,

THE LECTURE OF A. J. DAVIS.

This friend of progress and reform commenced evening of last week. His subject was "the Fornation and Perpetuity of Character," which he And we cannot help thinking, that if modesty discussed in an ingenious manner. We were pleasas it affords the best and only method of making of angels, would be penitent and respectful; the philosophy. Still, we discovered in this introducring in logic and the skeptical in spirit may be the facts, that call for these amendments as otherpath of life is desolate and lone. Long years ago, one side. The pagan idea of the defication of Jeprove the truth of Spiritualism by the Bible. He delivered a course of lectures on the spirit may be delivered a course of lectures on the spirit may be delivered a course of lectures on the spiritualism.

ceded fact, how simple or superficial soever the in- Mr. D. invites it from a variety of stand points. souls of others. My prayer has been answered, in the individual. Jesus said, "Truth is the way strnmentalities may seem to the external mind, or On Sunday morning, Mrs. Davis delivered a very and now permit me to rejoice, that I can so far reto vindicate Spiritism, and make the truly religious the angels, which is highly spoken of by those who the path which leads to eternal life. Search the passages, all equally false in the rendering, and all had a few private circles. the theologically educated. This one fact is enough beautiful and spiritual address on the ministry of

In the evening, Mr. D. lectured. His subject, "the material side of Spiritualism." He lectures religious sensibilities are quickened, and the mind again on Friday evening of this week. Admit-

P. B. RANDOLPH.

The Buffalo Age of Progress, refering to this medium, says:

"The Spirits have brought to our city, another It is Paschal B. Randolph, who is widely known among the Spiritual fraternity, both in this coun. try and Europe. Spirits who have left the earthly form, either in modern or ancient times, can speak of the "frequent records of the harvest which our language what it may; and that with great elo-

Much of this will, doubtless, be good though unexpected news, to many of the friends of Brother Randolph. At the same time, we would respectfully suggest to the reader that there is much wiswarranted in recording, not to gratify the love of dom, if not absolute truth in the remarks of St. the horrible, but as illustrative of the tendencies of Paul, on the value of "unknown tongues." the practicale of which has marked significancy for mediums and Spiritualists interested in this kind of manifestation. He says:

Wherefore let him that speaketh in an unknown ongue pray that he may interpret.

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful What is it then? I will pray with the spirit and I will pray with the understanding also: I will

Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou saveth?

For thou verily givest thanks well, but the other I thank my God, I speak with tongues more than

Yet in the church I had rather speak fire words with my understanding, that by my voice I might teach others also, than ten thousand words in an

SINGULAR DEVELOPMENTS.

unknown tongue.—I. Cor. xiv., 13—19.

The following will furnish materials whereby to test the more marrelous phases of the manifestations, should it otherwise fail of interesting the reader. The editor of the Spiritual Universe says:

"We have lately seen some remarkable writings, said to have been executed through the mediumship of Mr. Mark Allen, of Lorain County, Ohio, and supposed to be in the Chinese, Sanscrit and Chaldaic characters. The medium was influenced by the Spirits of Confucius, Josephus, Xenophon, and others of distinction. Of course we are in no condition to decide as to the fact of the genuineness of these extraordinary productions; but they are certainly remarkable, as evidence of Spirituality. The medium is impressed that the design of the Spirits is, to extend to the Celestials a knowledge of the great truths now in the process of unfolding and we think there are good reasons for believing that such may be the case. Letters, under supernal direction, have been addressed to different individuals in China, and in California, and we shall expect some curious results from this interesting

MR. GRIMES AND HIS CHALLENGES.

It has got to be quite a trick with lecturers on biology, psychology, &c., to challenge mediums, and call in question facts which are as well authenti cated as human knowledge can make them, because they know if they succeed in destroying the condithrone of God." This is equivalent to an assertion this, they are not only inconsistent with the actions of mediations, their point is gained. In doing knowledged conditions which the laws of Spirit interof its offending," for had Robert Owen taken up belief of the inspiration of the Bible. The fact, tent with the method they observe in producing the phenomena of biology, &c. From the following, the honesty of all such may be questioned. We copy from the Age of Progress:

MR. EDITOR:-Having attended one of the socalled lectures of Mr. Grimes, at Townsend Hall, in this city, and heard his challenge to mediums, and his offer of one thousand dollars for a rap, which he could not detect, I deem it proper to apprize your readers that I accepted a similar proposition of his in Troy, three years ago, with a proviso that he would deposit the money-which, in that case, was five hundred dollars-in some responsible man's hands. Finding me in earnest, he equivocated, and said, if I could not trust the money his hands, he would not trust it in any body's else hands. Thus he backed out, as he always intends to do.

During the same course of lectures, another gentleman (S. M. Peters) took him up, intending to offer me as the medium. Mr. Grimes equivocated, shuffled and backed out in the same manner; and thus he will do as often as any male medium comes forward and accepts his proffered terms. He feels on wounding their sensibilities and driving them from him, by his insulting vulgarity.

L. D. McWAIN.

For the Christian Spiritualist.

THE CROSS OF CHRIST. BY S. M. PETERS, S. R.

idea.

cussion or abstract principle, let me direct your at- done," and again, "My God, my God, why hast was as native to tractarianism as dogmatism seems ed to see the use Mr. Davis made of Phrenology, and the rewards of obedience are infinitely glorious. They are also perfectly adapted to the cravings of him in a mediatorial position, making intercossion cing the advent of Spiritualism, and the ministry plain and practical the distinctions of mental the immortal soul, for if we drink of the fountain with himself. If Jesus is God, and God is unof living waters, we shall never thirst. "Come changeable, what does this passage mean? "But former, because its members had lived to see the tory lecture, that Mr. D. has made additions to, unto me, and ye shall find rest unto your souls.— of that day, and that hour, knoweth no man, no, impotency of their logic and the failure of their and classifications of this science, which may need Take my yoke upon you and learn of me, for my not the angels, which are in heaven, neither the systems, in the non conversion of such men as more demonstration than Mr. Davis is in the habit yoke is easy, and my burden light." O, listen to Son, but the Father." And again, "Then answer-Robert Owen, and Prof. Hare, to the beauty of of giving in his lectures. Of course, he has the the voice divine, and Christ will appear to you as ed Jesus, and said unto them, verily, I say unto religion and the consolation of Immortal life; the undoubted right to make these alterations, if facts the chiefest among ten thousand, and the one alto- you, the Son can do nothing of himself, but what latter, beause it hath pleased the Father of all authorize them, but as science has a very exact- gether levely. He can understand all our sorrows, he seeth, the Father do." good to develop instumentalities by which the er- ing method of its own, we hope Mr. D. will give when the world seems receding from us, and the There is no chance for an argument, it is all on that place, says: "We are told he endeavored to converts to Spiritualism. The former has recently

Scriptures, and you will find it there, and may you copied verbatim by Protestantism. be like Thomas at last and exclaim, "My Lord, and my God." Obedience, faith, and prayer, will do more to unfold the grand mysteries of the Bible than any learned or elaborate discussion of mortal measure. To the eye of faith they are unsealed in part, and if our finite minds cannot compass all their glories and mysteries, the promises are many and sure, that we shall understand more perfectly speaking medium, of extraordinary developments. in another and better state. Here we know it part, there we shall know even as we are known. Blessed assurance, failing never,

Let the soul no more repine; Watchful, prayerful, hoping ever, Waiting on the voice divine. Accept my prayer and best wishes, that this

mperfect missive is not written in vain. May we meet in heaven. Farewell."

The reader cannot fail to discover that the author of the above is a poet and a christian, in the prosectarian cocoon. The advice given indicates deep heartedness, together with a want of point or indefiniteness, that betrays a lingering sectarian bias. It leaves open a wide field for discussion, but as all tically signifies nothing, theoretically less than time around the globe. Come to the Cross of wood at the top? Shall I approach a modern belle. who suspends a golden cross upon her bosom as an ornament? Shall I take hold of the same bauble, (made of brass) as it dangles from the watch chain of a Broadway dandy? Shall I subscribe to a creed, and assist to support a preacher, who denies the ministration of angels? Shall I give money to send the gospel to the heathen of foreign lands, while christendom swarms with the most benighted heathens on earth? Shall I mount the pulpit and preach a fashionable gospel for five or ten thous-life; that is, I got psycholigized by the action of sand dollars a year? Can any one tell me,—does any one know?

As I have intimated, the invitation to come to the Cross of Christ, when given from the modern to throw myself into the arms of Jesus all smutty pulpit, is the most unmeaning phrase that ever fell as I was, for I could do nothing for myself, and from mortal lips. It has no meaning in the most claim salvation through the merits of his atoning Judging from the sounds—for the sittings were common acceptation, and I sincerely believe, there blood. This is the grand idea running through all are not ten clergymen in this country, who compre- so called Christian theology. The merits of the hend the deep, interior, Spiritual significance of the vicarious atonement. It is embodied in the methinvitation—Come to the Cross of Christ, given by odist hymns, thus: any one but a practical christian, it should read :-Go to the Cross of Christ. My friend says, "search the Scriptures," and I answer, as the very obedient servant answered every command of her master: 'I'm just a going to do it." I am willing to take thus: advice from any man or woman, who will unfold the interior meaning, and harmonize the seemingly conflicting sentiments of the following texts of Scripture.

Jesus according to Luke says, if any man come to me, and hate not his father and mother, and wife, and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple.-And whosoever doth not bear his Cross and come after me, cannot be my disciple. And Matthew referring to the same subject, "For this cause shall man leave father and mother, and cleave unto his wife, and they twain shall be one flesh, wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put ed, that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife

ceive an hundred fold, and inherit everlasting life." Paul addressing Timothy, says, "But if a man who are fond of saying, "Come to the Cross of and so he lays it upon wood and burns it, "and Christ," to all who are outside of our Church.— the Lord smells a sweet savour." This is the lowest They are plain enough to me, but let us see if any form of Paganism. The hunter, and the shepherd, of my would be teachers are competent to explain in a more advanced stage of existence, sacrifice their own texts. Come to the Cross of Christ; I animals, and further on in progression man resorts pass the invitation along. There is a clergyman to human sacrifice as a greater gift, and consequentin this city who explains the Bible for ten thousand by more acceptable to a God, who gets out of hudollars a year, (my friend says the Bible explains itself,) and lives in a house, the furnishing of which cost twenty thousand dollars. I say to that clergyman, read the texts I have quoted, and come to the Cross of Christ. I will particularize no further, come to the Cross of Christ, all of you. But you turn upon me and ask: how shall we come? I answer, search the Scriptures, and by the word Scripsafe in relation to female media, as he depends up- Read the Bible for yourselves, all of you, and save tures, I mean all revelation, written or unwritten. the eighteen millions that are expended annually to support the sectarian church. In this way, you will force forty thousand clergymen into honest and useful employments, perhaps to farming, which will tend to bring down the price of provisions essentially, and advance practical christianinity amazingly. Come to the Cross of Christ. How shall Quite recently, I have been favored with a letter | we come? "Good master, what shall I do to infrom a friend, a true friend, and one whose indivi- herit eternal life? And Jesus said unto him, why duality moves in the same sphere with mine. _ | callest thou me good? there is none good but one, There is a mingling of the essences and affinities of that is God." The invitation to come to the Cross our natures that make us one in sentiment and in of Christ has no meaning whatever, unless we unfact. False customs, and the necessities of the derstand who Jesus was. In the last passage of times separate us now externally, but we are to. Scripture quoted, we are told in plain words that ever, by a subjoined extract from the letter of my these, the Church of Constantine deified a man, as friend, that a slight misunderstanding exists be- was the common practice in those days among the tween us in technicalities and forms. My friend is pagans of Rome, Greece, and Egypt. The Protesafraid that I am not sufficiently obedient to time- tant Church endorsed the error with only one pashonored authority. The following outlines the sage to build upon, namely, "I and the Father am one. The passages that refute the commonly "Forgive the allusion, yet accept the wish. I understood idea of that one, are too numerous to would that your talents were enlisted in a better note. If Jesus was God, he was praying to himcause. Without entering upon any theological dis- self when he said, "Not my will but Thine be tention at once to the Cross of Christ. The require. Thou forsaken me?" In the face of all this, theoments of the Gospel are simple as they are sublime, logy holds on to the old pagan idea of the Godship of Christ, and then contradicts itself, by placing

brought back to a knowledge of Jesus and spiritual wise, he may be darkening council rather than aiding my intellectual nature was satisfied with the leading destribes of the Rible but I was afformed led of a medium nearly to be a medium near ing doctrines of the Bible, but I was afterwards led of errors with it. Jesus was the representative of out a plausible case.

sands of cases, is a well-known and generally con- We have however, no desire to criticize, although to mourn and pray over my want of feeling for the a principle, but paganism personifies the principle THE KOONS FAMILY IN NEW YORK and the life," but Romanism renders it, "I am the obly known to the Spiritual family, are now in the gulate my thoughts, as to entreat you to follow in way, the truth, and the life," and so of many other The compilers of the Bible in order to save their

> press almost the entire history of Jesus, and why? Because it was too absurd to have it known that man. The Scriptures explain themselves in a great their man made God, served an apprenticeship at their man made God, served an apprentices it and the medium labors of himself and family to the carpenter's trade, before he could work at it and the medium labors of himself and family to the The birth of Jesus is recorded, and then there is a good of the cause "without money and "without money blank in his history, which extends up to his twelvth year, when we find him in the Temple disputing with the doctors. Another blank extends puting with the doctors. Another blank teach pub-to his thirtieth year, when he began to teach pub-tion with the friends, than for manifestational pur-tion with the friends, than for manifestational purlicly. There is a significance in this, that Protestants have no excuse for passing over in silence. If pects to return to the city ere long, for other and they are honest, if they consider their faith worth more public reasons. a straw, why don't they come up to the work like men, and abide the issue, or else admit that their men, and abide the issue, or else admit that the faith is Roman Catholic Paganism, for it is nothing offer—the more as of late we have had to bear teselse. Jesus was our brother, the first born of the timony against "dark circles," and coution the Regenerative family, and I challenge any clergyman to take the gospels of the New Testament for gressive or transitional state, just bursting from the a platform, and face the issue on that question,-Now then, come to the Cross of Christ. How shall you come? Not by joining the Baptist, Presbyterian, or any other formal church, for Jesus never directed the erection of any such institution. Not discussion is declined, there is no alternative but a by giving donation parties to pampered, high-salatrain of general remarks. The invitation to come ried clergymen, while the poor are starving in your to the Cross of Christ in the sectarian church, prac- midst. Not by preaching to the elect, for Jesus from thirty to forty of our citizens each evening. said he came to call not the righteous, but sinners There have been manifested the developments that nothing. It is a text, however, suggestive of to repentance. And it should be borne in mind thoughts for a sermon, that would reach three that sinners in our day are poor, the rich never rank among sinners. Come along then, but how? Not Christ. How shall I come? Shall I climb the spire by pandering to popularity and respectability; not family, has thought fit to cast some suspicions of of a Catholic Church and take hold of the piece of by subscribing to a fashionable creed, because Truth is unpopular, for it was also so. Not by reading a chapter in the Bible every morning as a matter of form, and then repeating over a stereotyped prayer, as meaningless as it is useless. But how shall you come? Ask Jesus; he can

tell you all about it. Read the sermon on the Mount: read the fourteenth and fifteenth chapters of Luke; read the gospels all through; "Search the Scriptures." I came very near "getting relig- about two feet in length; a tambourine; a ham; ion" at a revival in the Methodist Church once in my the minds of some twenty Methodist ministers, and it is not to be wondered at, that I felt very bad. I wanted relief, and was told that the only way was familiar hymn. Lights were seen passing about

"Here Lord I give myself away, 'Tis all that I can do.'

The Calvinistic theology is still worse. The idea there takes in only a small position of humanity,

> "Who shall the Lord's elect condemn, 'Tis God who justifies their souls; And mercy like a mighty stream, O'er all their sins divinely rolls.'

Instead of working out one's "salvation with fear and trembling," or by good, and purifying works, ing through the long horns, sung and talked no as Jesus and all his Apostles taught, we are instruct- us. ed in a system of wheel barrow religion; that is, by observing certain forms and ceremonies we are to be dragged into a place, that we have no affinity manifestations, as our special object is to say, t for, or knowledge of. Hear Jesus on that. "The we held such relative situations, to Mr. Koons a Kingdom of God cometh not with observation, all his company, during these sittings, that we know Neither shall they say, Lo here! or lo there! for behold the kingdom of God is within you."

The doctrine of the atonement as taught by sectarian theology, is a pagan doctrine. In truth it is could not have been made by Mr. Koons and asunder," and in the same chapter, we are inform- the climax of paganism. The primitive man, or family, if they had been all on the table. man in a primitive state of existence, draws his or children, or lands, for my name's sake, shall re- sunshine; the gentle breeze, and the genial rain, first idea of Deity, from external nature. The warm by their combined influence giving birth to fruits so necessary to his existence, are viewed as the provide not for his own, and especially for those of gifts of a good God. But when the earthquake, and his own household, he has denied the faith, and is the hurricane spread desolation around, God seems worse than an infidel." I have selected these pasto be very angry about something, and His wrath sages for the consideration of all who are ready to must be appeased. The poor savage has nothing say "search the Scriptures." We shall see whether to give but fruit, and so he selects the best he can they are harmonized or not, by any of that class, find as a gift. He knows not how to find God, mor about once a week. The history of humanity in the Bible elaborates these different stages of human life. The sacrifice made by Jeptha of his daughter, is one of the most diabolical acts that superstitious man was ever guilty of. In the time of the prophet Jeremiah, human sacrifice was common among the Jews. Jeremiah, in referring to the matter, says, that they were guilty of things that God never thought of. But the church of Constantine demanded a higher form of sacrifice to eclipse all the rest, and so the sacrifice of a God was promulgated as a Christian doctrine. Even the ignorance of that age would sneer at the possibility of the thing, so to make it palatable, God was made to sacrifice Himself by, and through the instrumentality of ignorant men, and the poor wretches, as a reward of obedience, were damned to all eternity.

> Could absurdity go ony higher? It did; for after killing their God in the Crucifixion, they eat Him in the Sacrament. This, I say, is the climax of Paganism, for after killing and eating God, there s nothing left to do in the religion of forms. The abominable Pagan idea of the necessity of

bloody sacrifice, to appease the wrath of a God of love; is a fundamental idea in Protestant theology The saving merits of the blood of Christ, as indis pensable to salvation, is nowhere taught in the gospels. The religion of Christ is not a religion of faith, forms and observances, but a religion of knowledge, principles, and works. When men learn to do as they would be done by-when they learn to love all men and all women with a brotherly and sisterly love-when they do their whole duty to their fellow men, they will do their duty to God, and become truthful, and harmonial, and Spiritual, which is all that is required in the invitation, come to the cross of Christ.

The friend who furnished the text for this article will understand that no personal allusion is made. Neither can I say farewell to that friend, for we are bound by an eternal bond of union. Will some other Christian friend forward a text? I feel very nuch like sermonizing.

NEW YORK, Feb. 1856.

These mediums, so long, so generally and fare

city, stopping with some friends, where they har The policy—if such it may be called—adopted by Mr. Koons from the first, rather separated him and The compilers of the block at the previously formed creed, found it necessary to suppreviously formed creed, formed measure disarms the criticism which naturally enough is brought to bear against all manifestation in dark circles; for he has given his time, attention

> price." His visit, however, to this and other cities at present, is more for mental relaxation and fraternization poses, as his health is somewhat impaired. He ex-

> We call attention to this family more as an act of justice, than because we have anything new to friends as to the character of much that passes with many of them for Spiritual manifestations.

We deem it but justice, therefore, to say so much and copy the following testimony, lest we be found bearing "false witness against our neighbor." A correspondent of the Age of Progress, writing from Painesville, says:

The Koons Family spent a week in this town; and on the six evenings, met with companies of

have generally taken place in their presence eight where. And whereas, a newspaper in the neighboring city of Cleveland, recently visited by the their integrity, we feel that it is due to Mr. Koons and family, and no less to truth and justice, to tes tify to what we have seen. The manifestations of the six evenings, have been in the main, the same on each evening. The

company have been seated in circles about to room. Upon the table, in the centre of the room were placed a small brass horn, with a spiral flexion about midway its length; two straight tin here nica, and two brass dinner bells. Mr. Koons to elder, when all were seated, took a violin a through the sitting, most of the time, quietly played upon the same, and the company would sing some different parts of the room; some slowly, other with great velocity; some dim, others very brillian darkness-the tambourine was taken from the ble and carried about the room, generally ov head; and, at times, with almost the velocity thought; all feeling the rush of wind; and gen ally the tambourine, while thus flying about t room, was played upon in a superior manner; as at times, with great power. Then the other instr ments would be taken from the table and passed around with the tambourine, playing in harmen with the same. The instruments, as they pass about the room, apparently for a moment, res upon the heads and hands of many present. At tervals in the music, human voices, apparently a

In a testimonial of this kind, it cannot be exist ted, that we should give a minute statement of it they did not leave their seats, which were ser distance from the table. And indeed, the man tations were frequently of such a nature, that is

Milo Harris. Diana Abbott. Mrs. S. B. Morrell Mrs. Sophia Howe, Mrs. N. A. Harris, S. B. Morrell, John N. Duer, Cordelia S. Smalley, . C. Wilcox, F. McCrew,

Samuel Stocking, Catherine McCreek Mrs. E. H. Palmer. Mrs. Proctor, L. W. Ashley, Clarissa Stocking, Mrs. J. Chase, E. D. Howe. J. Palmer.

Elisha Abbott,

PAINESVILLE, Jan. 28, 187

We certify that we were present on Saturdays ening, Jan. 26th, in Painesville, at one of the reings above referred to, and are satisfied that a as Mr. Koons and his son Nahum are commit they did not move from their seats during their tigation, as our positions were such as to have tecced them, if an effort had been made to get u

> H. Floyd. T. C. Flori

> > over 1

I certify that I was present on Saturday events Jan. 26th, in Painesville, at one of the meeting world above referred to. I was standing behind the charge of Mrs. J. and am confident that she did not have to the Jan. 26th, in Painesville, at one of the meeting her seat during the whole performance. And lake state, that I was present on four of the evenings above referred to; and I believe it was not possible for any one person to make the demonstrations there performed; and I further state that two d the family put up at my house, while at Painesvilla and from the acquaintance I and my family for ed with them, believe them to be strictly hones. and have no hand in making the demonstrative aside from being good Spirit Mediums.

Painesville, Jan. 28, 1856. Millo Haust.

I certify that I was present on Saturday evening January 26th, in Painesvills, at one of the ma ings above referred to. I was sitting near Keons' daughter, and am confident that she not leave her seat, or make any part of the monstrations shown on that evening.

Painesville, Jan. 28, 1856. ALVAN STEAM In addition to the above, we are offered numer ous certificates from Ohio City, and other plass where the above-named family stopped; but " have not room for them; nor are they necess? as they are all to the same effect as those we had

ITEMS.

The following is going the rounds of the preand is therefore "pretty good proof" the public are not insensible to the progress of Spiritualis We copy from Life Illustrated,

SPIRITUALISTS IN CONGRESS.-H. Gray, one of the editors of the Cleveland Plaindealer, and postmas of that city, has just returned home from Washin ton, and says that one half of the members of Co gress are believers of the fact of Spirit manifestr tion and intercourse.

CLERICAL CONVERTS TO SPIRITUALISM. -The Re The Editor of the Norristown, (Pa.) Olive Branch A. Bucknor, Baptist, of Georgia, and the Rev. B

KATY DARLING. We know of no song, "Home, Sweet Home," He ame, sweet Home,' sweet Home

of the many as Katy Darling.

State tions of the many as Katy Darling.

State been sung, whistled, and played in and plate the many as a state of the many as Katy Darling. plas occurrence rable variation, to meet the nedetermines phases of social life, while ray few, have realized hose fully and truly the def the poem expressed the native yearnthe soil for Spirit-communion, and guardianrith and by the "lored of other days."

with any confection of the mourner, however, as well ereignateristic of the Irish than any other naa character of Spiritualism will awaken, the mireral the better sentiments of humaand associate them with the institutions of naassociate counded by divinity, and death higher mission of Angel ministherefore, the reader will hereis the harmonies of angelic inter-

> and dead Katy Darling gale I may never more behold; Los rese, Katy Darling,

> went the loving gis of Erin's sons, to thine, Knty Darling, to the race that he runs. me, sweet Katy! wers creet me Katy Darling, ve birds are singing on each tree,

Tr. I'm waiting for thee.

· Katy Darling! an a blank world to me or hear my wailing Katy Darling, . I'm sighing for thee. the stars are weeping, s ft and lambent light, The meeting Katy Darling,

Katy Darling?

or se thy lone Dermot this night. _{stea de}ar Katy! idevers are sleeping. Katy Darling, well'ris are nestling on each tree; . Katy Darling by I am kincling by thee?

sallmy weeping Katy Darling! any that thy Spirit be my gorde! my life be spent Kary Darling, or me down to rest by thy side. gray grief I'm bearing. Is ance can heave a sigh; be dreaming Katy Darling, every day till I die. en, sweet Katy,decers will blossom Katy Darling, have a presentiment." to birds will warble on each tree, that the Katy Lathing,

For the Christian Spiritualist, BY THE FIRESIDE.

BY ALTREDS. The tire dieth, And low heth,

size the momentary gleiming O'er me ditting, Where I'm sitting Shent, in my arm-chair dreaming. Dreaming, dreaming

on the pleaming of two dark and dewy eyes, Joy enhancing, Soul-corrancing, Dark and deep as evening skies. Forelly pressing,

And curessing Her by all soft and warm, Arms enfolding, Nearer helding To my heart a sholowy form.

Words unspoken, All unbroken. Is the silence round, but seeming, f et no sience, For the presence by me as I'm sitting dreaming.

Dreaming, dreaming. Never deeming Throw oved, alone, am I, While this vision

With elysian 75. I sh still return to me.

THE SPIRIT BRIDE. BY UNDINE.

Iso of Sybil Thornton to identify therefor vision? Would you look at a the extede, and in the lithe, and well desion texture se indicative of sensitiveness, red womanly head, the full always expreswh, the wierd, wondering, loving eves;

Zwase of feeling underneath that strained be near you both."

he read, but had you been where you l then in a deep sweet voice asked, that excupies thee Sybil?"

all she asswered smiling radiantly, "thou!" I live.

cally she rose, and went out to him. They Suddenly, she raised herself up in the bed, "Er-

eyes. She sat then thus until he spoke again. "My wife!" "Dear husbaud!"

Again those radiant eyes were full on his, again eyes and slept the sleep of physical death. they fell as overcharged beneath the loving look

they met.

the rhythm of his nature found no other outward the power that it gave his fine eye, and the aura that it spread around his noble head. He was one over others was invisible, or rather only to be rething to see. He looks so strangely out of his are the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his complete with the looks so strangely out of his loo of those strong and silent men, whose influence how the baby grew, "that is, if there were any From an early age, a calm consciousness of himself and his own powers had given a steadiness and balance to his character quite remarkable in a young man, and he had been accustomed patiently There you could almost imagine you saw Sybil to hope for, and wait for that which he believed to now, out of those strange eyes." be his portion out of life. He had always believed that one day he should be loved, and accordingly, at the hour of his birth, grew up a beautiful child. and sentiment of the following the ordinary motives that sway young men in the Large of his age, his form at three years old had greals to, and speaks for that unity choice of a wife, had never had any influence over the majesty and grace of a king; he sat in his lit-"extends through all life," and him. He waited for the loved one in patient faith. the chair beside his father at the fire, or in his high She came.

The first time Ernest ever saw Sybil, he knew that she was his. Knew it by that strange power den paths; the very personification of princely of Spiritual recognition with which all true lovers dignity. His large head was crowned with pale are gifted, but which in this age of blind material- brown hair falling in curls upon his shoulders, and ism is scarcely believed in, nay ridiculed and dis- his regular yet bold features were softened by an believed in except by the few who are simple of expression of the most perfect gentleness. The heart, and true to their own souls. It was with eye was his mother's eye, blue, and with a strange Ernest a first love in every sense of the word, for prophetic light in it that every one saw and recoghe was an orphan, and the sweet home-love of early nized. He sat by his father in his little chair at burning in the room. A request was made so benignantly upon me; how no other hand had childhood and youth were to him matters of faith, the fire one day, soon after his third birth-day had that the watch might be opened. Immediately it so soft and soothing a touch, as that of my childbut not of experience. His young days had been come round. Suddenly, he laid his little hand upgiven to Alma Mater, the only mother he knew, and she had been a generous mother to him, for he eyes up to his father's face, "There she is, father, had contracted the purest love of study, and had there!" sought by all the lore ancient and modern that he could possess himself of, to master the great lifeproblems which his soul had ever been propounding to him. He found as every student finds, that who you see? I see nothing!" "Up there father." intellectual culture though valuable even to precieusness, is not sufficient for man's needs, that tion of his eyes, which seemed rivetted now on wisdom without love can never keep a scul alive, He found the key to his life problems when he be-

He married Sybil Grey, as few in this world soul. She seemed to be. They had been married two years at the time my story begins.

They had sat together on the bench under the old tree for a long time silently happy. At length, Sybil looked up into the face of her husband with a quiet happy smile, and said, "Dear Ernest, I

He started a little, for the speech aroused him suddenly out of thought. "A presentiment of what darling?" he asked.

"A feeling that I shall not live long with you or earth. It would be very sad to me to think so, if I did not know that I should be with you in heart and Spirit all the more. Death cannot part thee and me, Ernest!"

"Death?" Ernest pressed his hand upon his brow, as if to collect his thoughts. It had never occurred to him that Sybil could die-he had felt as if his love could keep her alive. O, the self confidence of love! But he looked at her, and there was such an awful revelation in her face, that he shook. A prophesy was written there. It had been revealed to her that she was to leave him, and he understood it now He howed himself hefore the thought. Could he bear it? Now that his great joy had come, could be bear te have it taken away! A strange bewilderment came over him-the power of thought was gone; but the struggling soul with groanings that cannot be uttered, pleaded with God for strength and resigna-

When he raised his face to Sybil's, again it reflected the calm sweet smile that was on her's .-"Thy will be done, burst simultaneously from their lips.

They sat long there together, talking of the future. How they should always be together, and how they would still continue to talk together even if the veil of physical death should intervene between them. "Love can pierce through any veil, said Ernest. Then came talk of the expected one, the human soul that had come from out the heavens of love and wisdom, and taken form beneath the heart of the gentle Sybil. "Whether I live or die, Ernest, said the young wife, "I know that my child will live, and will become a man. For him in his heart." tigare, the "plenty" of golden hair, of we will both pray and labor, for is he not mine and thine, and God's?"

It was not long after this, that the child so lookby an alphabet the soul that dwelt within; his pale wife, and shared her joy in lovingly wel- his son. A strange beautiful sight it was to see the There was an unmistakable feel of fingers be would utterly fail to interpret to you coming the infant son that Heaven had given them. father listening with rapt attention to every word about it all—a spiritual palpability never dreamt outs larguige, these externals of the woman Young father and young mother, you know the that fell from the lips of the inspired young man; of in ghostology, where form without substance was These performantion of the woman's joy, the mysterious joy of such a moment. In their loving him too with a double affection, as being all the most that was ever claimed. These performanthe throw her, love her, to be possessed rapture, while touching almost with awe the new- that he had left on earth of her who had been the ces became, to a degree, terrifying, and one nerborn "image of God" which had come to them, wife of his youth. The great Spiritual gifts of the is string by her open window one day, they forgot all thought of Sybil's presentiment.

the read, yes, she certainly read the. She was very strong and very happy, why from the knowledge of others, indeed they could ther, yet how was it that one could should she die? After all, it was only an imprest not be; for a light cannot be lighted and be unseen the riveted her eyes on the page, and sion, and young mothers are liable to just such of all men. A strong Spiritual attraction drew to impression but on the dead externals child, in spite of our foreboding," said Ernest to able to these, when they could be present, when of light—but they took hold as if they saw what She read not mechanically, but himself, when the thought did present itself. She he was entranced, and listen to the golden words they were about. Pillows, besides, were thrown ished from his mind.

Wher har, which fell in a heavy shower should not live. There was something strange with that indescribable light in it ever, that no the breaking at there with those wondrous about it, she did not speak to Ernest any more on word but prophetic can be applied to. Sweet lips, upon the table, and thrown around in a manner to that we will those wondrous about it, she did not speak to Ernest any more on word but project terms and those wondrous about it, she did not speak to Ernest any more on word but project terms and those wondrous about it, she did not speak to Ernest any more on word but project terms and those wondrous about it, she did not speak to Ernest any more on word but project terms and the party. Our infidel friend that when apart, displayed the comely rows of gently touch all the party. his therein, as the boat follows in the wave but she looked on her young babe with a smile, pearly teeth, set off by the contrast of the dark ship to which it is fed, but with that ever and said softly, "I leave thee to him, and I shall brown beard that was allowed to grow.

had her semething occurred to snap it short, the young husband. But about midnight, a for any of them to believe that they loved him.— Side of the strange frightened cry from the nurse startled him But he thought not of these things. Gentle and han fam of a youth, whose face seemed from his light slumber in the large chair where he kind to all to a degree that won all hearts, his own 2) without to her. She looked up, and had seated himself for the night. He hurried to heart had remained closed hitherto to the knowlsome property without alarm, gently disengaged the bedside of his wife, and there on her sweet edge of any conjugal want. In daily converse with the power was, it could see in the dark. within had up her hair, and calmly placed countenance was the shadow of the wing of the the Spiritual world, what wonder that the strong She then let her eyes fall soothly up-death angel, and he knew how soon they two must attractions of the heavenly societies should more

the had your hand upon her heart, you the bed; Sybil had just awaked from sleep, and Heavens? Whate felt that it; motion was quickened.— she turned her eyes toward him now larger and With tood beside her thus silently for a mo- more unearthly than ever before, and said, "Ernest, the time has come."

"I know it," said the trembling husband, scarce Find there eyes to his face, and they were able to speak, O, Sybil, it is hard for me to bear !"

Shot Wilhelm Miester that occupied thee.— and a flood of tears came, and he bowed his head upon the bed and groaned bitterly.

they came to a little woody spot, where un- ed to speak from eternity to him, "our child will Esq., and in the latter, as Mrs. Partington; in sath an oak tree, was a rule bench on which see me when I am gone from your sight. He will either af which, he is genial, having as quick an Stated themselves. She laid her hand in his have interior vision. He will see me, and you will eye for the actual, although surrounded by the marhand rested her head with a smile of inward know that it is I who visit you night and day."

with a long, deep loving gaze, she looked her last will prevent the reader from so closely identifying upon her husband's face. Then she closed her

Everybody that looked upon it, said it was a strange baby that Sybil left. No one knew exactly Spiritualists, beyond the relation of observer and Ernest Thornton was interiorly a poet, though why, but when he opened his eyes and looked so meaningly at what to them was nothing but the air, expression than the tone it gave to his strong voice, they felt a strange kind of awe of him. "I should certainly think that child saw something," said his nurse one day to a friend who had come in to see

"How like his mother's eyes!" said the friend "Just that wierd wondering look she always had. It is very plain that he has inherited her nature.

Little Gabriel, for so his mother had named him chair at the table, or in the miniature carriage in which his nurse daily drew him through the garon his father's knee and said, turning his eager

"Where my son and who?" asked Ernest, rous ed from his own thoughts by a sudden recollection of the dying words of his wife, "can you tell me said the child, pointing with his finger, in the direcsomething fascinating. "She is a pretty lady, she has long hair, she loves Gabriel," and the child

"Do you see her, my son? Do you indeed see marry, believing her to be the true partner of his your mother?" asked the eager Ernest of his child. at the act. The watch was afterwards set at a giv- pathy until youth had faded, and the once loving "Ah, could I but see her, as I have felt her presence these three long years! O Sybil, it is true, he has interior vision, he sees thy lovely face and form! Were they but mine to see once more!"and he wept as he did on the night of her death.

"Father," said the little Gabriel, his wise eyes turned upward once more to the face of Ernest, "she is gone now. You must not cry, for she goes away if you cry."

From this time, the father knew that there was daily intercourse between the mother and son. It had been his habit to do many things for the child, that other fathers would have left a nurse to do: he to write, and taking up the card, a 'Good evening always accompanied him to his little bed at night, to all the friends' was found written upon the paand his "good night" had always been the last per, to have written which the medium must have side, then would come the glorious vision that he was to him upside down. This was repeated sevso loved and longed to see of the beauteous lady eral times. with the long hair and gentle eyes that smiled so any one he saw around him.

into a kind of semi-trance, and if Ernest was previsited him from the Spirit world. It was a beau- mances evinced a clear perception of everything. tiful sight to see the father and son so occupied together; especially when the dear object of their mutual love was near and conversing with them.

Communications of thought were made to the father through the son by means of impression .-Thus many an hour of sweet and loving converse child's, was placed upon the back of the writer's the murmur of ocean broke in upon the stillness was passed, and the sorrowing Ernest felt indeed hand, and allowed to remain there several seconds of advancing twilight; the rosy tints faded from that his Sybil had " returned."

Meanwhile the interiors of the boy's mind were

young Gabriel had not been altogether concealed Not so with Sybil herself. She knew that she head; his dark blue eye was deep and full of love,

Young maidens were tenderly drawn toward the than counterbalance those of earth, and lead him Quivering with awe and pain, he stood beside to seek his nearer and dearer affinities in the

[To be continued.]

SPIRITUAL MANIFESTATIONS.

Circles in Boston. He enjoys the double character of man and writ-

ed by gether thus, without saying any more, nest," said she in a clear hell like voice, that seement, and is known in the former as B. P. Shellaber,

Mr. Shellaber with the interests of Spiritualism, as to make his testimony of none effect, for he is not that we are aware of, in any way associated with truth teller. The following was written by him and published in the Boston Post of the 18th of January; the facts of which were developed in the house " of one of our most respectable merchants, at the west end of the city" of Boston. He says:

"Among the parties was one who was confessedly a disbeliever in all matters super-mundane, and he was requested to examine the table, in order to convince himself that there was no machinery about it. The idea of trickery could not for a moment be entertained, but yet the table was turned bottom up by the medium, and it was seen that there were no springs or wires there which could be pressed in to produce effects. The medium was a young man of 17, with an honest, pleasranted the belief that he could perform the superhuman things said to be done through his agency. The table about which the party seated them-

The first act that was performed was the watch exand placed in the medium's hand.

touched several of the party. The pencil was heard tude!

The room was then darkened, even to the shutsweetly on him, and convinced his young heart ting out of the fire-light—a course which is unsathat he was more tenderly beloved by her than by tisfactory to those who are skeptical. But all the trust that was required in a case like the present tive warbler, in his gilded cage in the window; the So years passed on, and the child grew, and was merely that in the darkness none of the circle none but his father knew his strange gift; though changed their places to perform the wonders exall who knew him continued to wonder at his perienced, and probabilities were against this, for ed! And amid the happiness of the joy-giving strange ways. He never spoke of what he saw to it was preposterous to suppose that any one, unless Present, we made such plans for the future! happy any one but his father. But as he grew older, his endowed with cat-like vision, could traverse that plans of love and home—the mother promising her vision seemed to increase, and he would often pass crowded chamber, and pass among those assembled there in the dark, without jostling against or affection; the daughter vowing obedience and resent, would describe faces and forms of those who overthrowing some one of them, and the perfor-

after a few moments' conversation with the invisibles, one said to his neighbor, 'Did you touch me?' And so the shades of evening closed around this -a question that several about the board asked. scene of holy reunion; the sun departing, shed his A hand, delicate, soft, and warm, apparently a last farewell of light upon the distant mountains; drumming gently all the while. No hand of the the azure sky, and amid its cloudless canory apcircle corresponded to it in form or character. Of peared the lights of heaven in all their tropical strangely opened. Words of deep wisdom would this he was positive. The touch was several times refulgency. A soothing and heavenly silence was sometimes flow from his lips, so rapidly that no repeated. All at the table felt the touch of hands. shed over earth, and sea, and air; beneath its short hand could catch them. Thus heavenly ar. One of the party, who wore a wig, had a grasp solemn stillness I felt my heart moved to thoughts cana were opened to the father's mind. Still he made at that article, and came nigh being scalped. of prayer and peace, and, as I had often done in told no one, but like Mary "pondered these things One gentleman, whose hand was resting upon the childhood, I laid my head upon my mother's knee, Thus the boy grew to be a man. As the father's hand thrown aside. Several were violently into a deep and dreamless sleep. hair became mingled with silver threads, as his seized. The writer hereof had a grasp like a eye grew dim with premature age, he sought more vice upon his knee, and came nigh being drawn ed for, came to them. Ernest stood by the bed of and more solitude, broken only by the society of from his chair by a sturdy pull at his foot. vous individual left the room, afraid to think that

itual fingers were picking at his toes. The room was dark as Erebus, but yet the od fellows knew just where to grab. There was no Ally the leaves, that what she was read-impressions. "She will live and bless me and our around him many friends, and it was a joy unspeak-mistake made—no pawing about in the absence described the state of the stat tiful. Long curls of dark hair, hung round his shades, or any of the pictures or ornaments, of which many were in the room. The top of one of attention. seized it, and secreted it beneath the table, where, as he afterward said, it was clutched at by the invisible fingers several times. The medium then, throw mally, and would have broken it at The day passed by, laden with love and joy to lovely youth, and it would not have been difficult in a hoarse, unnatural voice, asked the question, "How long do you expect to try, before you can catch that hand?' Our friend confessed to having tried to catch the hand, but it constantly eluded him. There was an evidence in it that, whatever

The last experiment was that of overcoming the law of gravitation. The party formed a circle, the writer hereof, and the individual alluded to in the above paragraph, holding each a hand of the medium, when he was lifted up as far the arms of those holding him could reach, lifting their arms with him, seemingly as buoyant as the air on which he floated. He lay upon the air horizontally, and The character of those giving testimony for the his feet touched the heads of those composing the narreels of Spiritualism have been so often called circle. The experiment was several times repeatthe hire of intense love. One moment they "Believe," she said most carnestly; then with in question, that we feel impressed to introduce the ed, others of the party taking him by the hands, with the same result, and even our infidel friend, as if to convey her soul into an inspired look continued, "though I die, yet shall author of the following narrative of facts. We have with the same result, and even our infidel friend, known him for some years, as a quiet investigator whose belief in miricles was not, as may be sup-The state of the state of the Spiritual male pifestations, and occasionally have met with him in a man rest upon the air, that one might also walk upon water.

For the Christian Spiritualist. A CASTLE IN THE AIR. BY CORA WILBURN.

I had been sleeping long, and dreaming strange rellous as for the ludicrous in life, over which he dreams. Methought I had become old, by sorrow, faction on his shoulder. O, the love that was He rose up, and caught her in his arms, "Fare- so often throws the sun light of a compassionate s.ill mere than by the lapse of years; that I had

on her face, O, the calm joy that radiated from her well beloved," she said, "I go, but I return," and and humorous nature. We hope this statement traveled far and wide, by land and sea, meeting with many vicissitudes, many changes of life and fortune.

But now I awoke from that long and troubled sleep, to find myself once more beside my own loved mother, sitting as I had often sat, in childhood and in opening youth, on the low stool at her feet; her gentle hands placed caressingly, with a mother's grace and tenderness, upon my bowed head, while I read to her some story of the olden time, or some sweet heart-spoken poem.

The sun was showering a flood of golden radiance, that quivered caressingly amid the fragrant shrubbery and clustering vines of our tropical abode. The graceful plantain waved its broad leaves to the gentle breeze; the deep blue sky beamed gloriously overhead; the feathered cocoas inclined toward the smoothly flowing wave; all was beautiful, serene, and dream-like, yet vivid and well remembered before me.

And it seemed, that from my heart was removed ant face, and a physical force that scarcely war- the weight of years of sorrow; the bitterness of past experience and of heart-mourning, receded to give place to present joy, and a feeling of delicious happiness, of purest delight, pervaded my being, as selves was between three and four feet in diameter, I gazed into the starry depths of the maternal eves. without castors, and weighing, perhaps, fifty pounds. | and felt the soft pressure of that blessed hand.

I told my dream; of the seemingly many years periment described by 'W.' A gold watch was hung that had passed by, fraught with many a dearby the chain upon the medium's right hand, his bought experience, saddened by many a care, illuhand clenched, and tied close with a handkerchief. med by some stray beams of joy. I told her of my This hand was placed beneath the table, the many wanderings; how never again had I met with left hand upon the table. The lights were one so good and unselfish, as she that now smiled was heard to swing violently, and the peculiar hood's angel; I told her of the world's cold and sounds of opening a watch were heard. The re- hardening lessons of endurance; of the duplicity quest was made that the watch should be closed on that wore the smiling garb of friendship; of the counting three, in order to show that there was an shafts of calumny, aimed at the lone and the deintelligence in the experiment. This was done se- fenceless; of the solitude of orphanhood, and of the veral times, when, at a signal rap upon the table, heart's desolation, when summer friends forsook, the hand was withdrawn, the watch found open, and adversity's gloomy banner was unrolled; I told and the cap found thrust tightly between the hand- her of the wide difference between the world in kerchief and the medium's hand. The watch was books and in our dreams, to the cold and stern reagain hung beneath the table without being tied, ality of life; where enthusiasm and feeling is when it was wrenched from the medium's hand, repudiated by the many, acknowledged only by the and placed in that of the friend alluded to in the "chosen few." And as I spoke of past and soulsmiled a sweet smile, a smile of perfect happiness! outset, for whose especial conviction the odd Spirits wrung experience that had rendered life a path of seemed disposed to work. He was much startled sorrow, seldom cheered by the genial ray of symen hour by the invisibles, and the crystal taken out heart had grown cold and silent; there seemed to roll o'er my spirit a vast and deep and bitter flood A large card was then taken, about ten by six of yet untold experiences, of world-given deadening inches square, upon which was laid a sheet of pa- influences, that even there, within my mother's per and a pencil, held by the medium by one end sheltering arms, with the air and sunshine of home beneath the table, the end by which it was held be- around me, seemed to throng back my new-found ing marked in order to show that its position did happiness-my restoration to my mother's bosom; not change, when it was apparently seized by some and render the blooming scene around, so gloriouspower beneath the table with an evident intention ly vivid, so lovingly familiar, seem but the subof taking it out of his hands. The motion of the stance of a dream that would fade away, leaving card was seen by one who sat opposite, and it me, the sorrowful dreamer, to desolation and soli-So we sat for hours, listening to the near ocean's

sullen murmurs, to the music of the rushing river. to the waving of the dense and luxurious foliage; word Gabriel heard before he slept. But when all held the card and written with the same hand, with and for me earth held no higher happiness; for the was silent and dark, and the father had left the bed an entire reversion of the order of writing, for it object of my heart's deepest love, and boundless reverence, my own idolized and long-wept-for mother was beside me, and all else of life was as naught. All around me, so beautifully familiar, so endeared by pleasant associations; the well-remembered easy chair; the favorite books, the little capsame blooming roses, the struggling vine; the pet dog-all, all, so real, so dear, so fondly remembercontinual care and watchful solicitude, her hallowing aims, the purification of heart and spirit, to the The party then assembled about the table, when, | guiding and consoling maternal influence, for the sweet reward of the mother's smile of approval. medium's, was taken by the wrist, and his and with the dear hand resting on my brow, fell

Winter, and snow and storm! the piercing winds wailing their dirge-like notes amid the denuded branches of the lonely trees; star and moonbeam revealing the snow-enshrouded earth; all so calm, so cold, so still. And I have been dreaming of the loved and from earth departed; dreaming of the impossible; of a lasting reunion on carth with one whose home is in the glorious spheres of immortal spiritual eyes were looking into his, and that spir- life; dreaming of tropical skies, and of the "cocoa and the palm trees' shade," while surrounded by bleak January's icy winds and drifting snows.

Oh! Memory and Imagination, ye are holy gifts Philadelphia, Jan. 29, 1856.

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To the holy angel natures, dwelling in those distant spheres, Telling of the hope that sanctifies bereavement's bitter

Of the holy calin pervading the carnest soul of truth, Of the bright realization of the fairy dreams of youth. In the sunshine's vivilying ray the power of beauty dwells

And rosy morn, and eve are bright with Spiritual spells, The forest's solitude awakes thoughts of the future far, And angel's eyes serenely beam from the depths of even ing's star!

In the deep silence of the night, come glorious thoughts that bring.

Foreshadowings of future bliss upon the soul, and fling A radiance from that better world, revealings from on High Of the human Spirits angel powers, and God-like destmy

The Spirit of the beautiful dwells on the face of earth; It breathes upon the world of flowers, and lights the home lit bearth: It dwells within the smile of love, in childhood's voice

And earth, and air, and sea are bright with Spirit melody

ANGEL WHISPERS.

B. S. M. PETERS,

Fast gathering shadows Clothed moorlands and meadows, ny-god went down in the far distant wave, My heart was despairing, For thought was comparing

The season of night to the gloom of the grave

The angel of mercy was hovering near;
Her low whispered measure,
Was a heaven-born treasure, A charm to the soul, as it fell on the car

" Poor mortal, thy sorrow Will fly, when the morrow

'In glory appears, on the sun's gilded beam;

When the glad light of morning, The land-cape adorning.

Shines unward and onward o'er life's turbid stream.

"Thus the pathway of duty Is lighted by beauty,

There's a smile for a tear-drop, wherever we roam;

There's a heaven above us, And a Father to love us And our Father is calling His weary ones home

From Buchanan's Journal of Man. RELATIONS OF PHRENOLOGY AND SPIRIT-UALISM.

The word Phrenology signifies the science of the mind, and is not, therefore, limited in its application to the eraniological doctrines of Gall and Spurz-Spiritualism.

Pneumatology, the science of the soul, can be satisfactorily studied only by the study of the living soul in the brain, the workings of which we may continually observe, and clearly understand, gy; but the attempts to develope Pneumatology animal functions. alone, without first obtaining a proper knowledge of the soul by a true and comprehensive Phrenology, must always be fallacious; hence those Spirit- and which is immaterial and immortal. ualists who begin with the study of the separate soul, without first understanding the soul in the brain, may not attain more accurate results than the old metaphysicians, who practiced the same error in its most aggravated form; studying mental phenomena entirely in their own consciousness, forgetting that mind is connected with matter, and that its true nature can be learned only by seeing it in action, with its necessary apparatus of manifestation, with which and by the use of which it attains its natural growth and full development.

Spiritualists who perpetuate this old metaphysiand endeavoring to understand man solely by exphy of the soul, from that sphere of existence in no regard for the Spiritual and marvelous, although

rily forms the basis, or central body or Pneumato- great influence over religious conceptions, and gy, according to the Gallian system, has been in every passing event, extraordinary and wonderfrom the phenomena of Spiritual science.

branous sacs, imperfect and unconnected, presenting none of the rich complexity of development as one organ. Thus Phrenology and Pneumatoloand mutually connected, as to become parts of one great unitary science—the science of man, which reveals the mind, the brain, and the body, as united and in miracles and incomprehensible representacontinual reaction and conjoint operation.

In the Gallian system of Phrenology, as propagated by Dr. Spurzheim, who has been its promi- ferent individuals, but also in whole nations; its messengers of God ascend and descend, to assure nent teacher among the English, the organs of the functions are often disordered, constituting one us that we are indeed "children of God." mind were studied only as to their phrenological form of insanity, called monomania. manifestations in material life. The higher capacities of the mind, far transcending the exact limits influence of this faculty, made frequent use of it to like the Pharisees of old, and deny the possibility, of sensation, in Clairvoyance—the powers which enforce and to confirm their laws. They spoke in like the Sadducees. Yet they read, "That as he prove the independent existence of the soul, and the name of God, of angels, and of supernatural prayed, the fashion of his countenance was altered. the immense range of phenomena which belong to powers. The angel Gabriel purified the heart of his raiment was white and glistening, and behold the relations of terrestrial and supernal life, were Mahomet when a child. Mahomet visited at night | there talked with him two men, which were Moses left unexplored. Nevertheless, as this immense the different mansions in heaven, and being intro- and Elias." class of facts constitutes an important portion of duced by Gabriel, he was welcomed everywhere the history of the human mind, they could not be and saluted as the greatest prophet. Whatever neglected; while Jesus said, "Let the dead bury entirely ignored. Hence the organ of Religion was Mahomet did, is represented as miraculous, and no their dead; go ye and preach the Kingdom of recognized by Gall, which by Spurzheim was re- pious Mahometan doubts of its truth. In our own God." duced to the simple organ of Reverence, being un- days the religious sects of Swedenborgians, Methowilling to recognize distinctly the religious senti- dists, Quakers, and many others, particularly deto give it so profound a title as Veneration, thus large have a strong propensity to believe in mira- the Son of Man be ashamed." ment of Religion, to the simple terrestrial sentiment agency prove so generally false, is a reason for or not, the fact is still here; it is with us. "The

The relations of man to the supernal were thus

of the science, practical phrenologists in our counmerely as the source of credulity, of a belief in witches, ghosts, dreams, and superstitious fancies in general. Marvelousness, as the source of credulity, was compared with the organ of Causality, the source of skepticism, and men were described as universal skeptics from Causality, or universal dupes from Marvelousness-the only organ through which the Spiritual phenomena were recognized. Thus it would seem that all but materialistic skepties were the victims of a superstitious credulity.

The unsoundness of this doctrine, as a portion o practical Phrenology, early attracted my notice, but I have never observed, from any very authoritative source in Phrenology, a more liberal view of the subject. The leading followers of Gall have been rather inclined to the materialistic philosophy -his most conspicuous advocate in England at the present time, Dr. Elliotson, being a resolute opponent of Spiritualism.

The doctrines of Spurzheim on the subject, as set forth in his Phrenology, are expressed as follows :- "All who have studied nature in general, and man in particular, have always paid the great- sult in Materialism, but might well be construed est attention to the causes of the phenomena they observed. They are divided into two classes, Materialists and Spiritualists. The former looked for jority of its supporters, yet as a philosophical sysand form of bodies. The latter attributed all phe- the latter science or doctrine. nomena to beings, principles, entities, substances, spirits, or souls. According to them, planets and comets are moved, plants grow, and animals exhibit their functions by the influence of souls. All activity is a consequence of the agency of immaterial beings. Inertness and form are the essential characters of matter. There is a certain number Phrenology and Pneumatology be established until of elementary matters, and these can exist either singly or in a compound state, but in every case without inherent activity.

"The doctrine of the son', or Psychology, is involved in the most inextricable difficulties. Nowa-days, matter is considered as active, or endowed with various qualities, and as exercising some influence in the universe.

"The doctrine of immaterial substances is not sufficiently amenable to the test of the observation: it is founded on belief, and only supported by hyheim, and the mental philosophy which was pothesis. It is an essential item in metaphysics. associated with them. A true science of mind Opinions upon such points must vary continually; must necessarily be of vast extent, and must con- and none can ever gain general assent. Those stitute the very foundation of Pneumatology, or which flatter the wishes of man the most, which astonish and promise the greatest advantage, will be the most readily and generally believed.

"Many ancient Spiritualists admitted two souls one irrational and mortal, and the other rational and immortal. Stahl and his school understand in our fellow beings. Pneumatology is a very im- by the term soul, a being that produces all the portant branch of the great science of Anthropolo- phenomena of man, as well the vegetative as the

"The majority of modern Spiritualists define the soul, a being which has consciousness and will

"Modern Physiologists examine the functions of animals independently of the soul.

"Inquiries into the nature of the soul, its origin seat, mode of action on the body, and final destination, belong exclusively to metaphysicians and theologians; they are beyond the province of the physiologist.

"Both Gall and I, therefore, have always declared, that we merely observe the affective and intellectual manifestations, and the organic conditions under which they take place, and that in using the word organs, we mean only the organic parts, by means of which the faculties of the mind become cal error, by rising above our mundane existence apparent, but not that these constitute the mind."

even acquire the true laws and analytical philoso- gan of Marvelousness shows distinctly that he had annihilation till that day comes? which its terrestrial manifestations have ceased or from his peculiar style as a writer he does not prechanged—and in which it is not revealed to us by sent his opinions with emphatic distinctness, but its connection with solid matter, tangible forms and leaves them to be inferred. The following is his contradict those teachings.

language in reference to Marvelousness: That a true, comprehensive Phrenology necessa- "There is still a sentiment which exerts a very logy, is a self-evident proposition; but so long has which, in my opinion, contributes more than Venthe public mind been accustomed to dwell upon eration to religious faith. Some find all things the rudimentary system of Gall and Spurzheim, natural and regulated by the laws of creation; which recognized man only in his terrestrial life, many others are amused with fictions, tales of and ignored his Spiritual relations, that Phrenolo- wonders, and miraculous occurrences. They find, recognized as a science entirely apart and distinct ful circumstances, and are constantly searching after whatever can excite imagination and astonish-That Phrenology and Pneumatology have thus ment. This sentiment is to be observed among they stand apart, unfinished and unconnected, as has been guided and led by his credulity and suthe third month, when they are but smooth mem- a fabulous origin ascribed to them, and in all countries miraculous stories occur in ample abundance. Almost all histories, until within the last two cenwhich they finally offer, when, completed in growth turies, reported seriously, supernatural facts. Herand identified by extensive commissures, they act cules, in his cradle, suffocated serpents; Romulus was nourished by a she-wolf. There are many gy, when fully expanded, become so intertwined disposed to believe in dreams, sorcery, amulets, and angels, in the power of the devil, in second sight, rialism. parts of one great organism, inseparable in its tions of all sorts. Some, also, are disposed to have study, and presenting its focus of interest in the visions, and to see ghosts, demons and phantoms. brain. Here all the Spiritual, and all that is mate- This sentiment gains credence to the true and also rial, connect and mingle in their great theatre of to the false prophet, aids superstition, but is also essential to the belief in the doctrines of refined

"The legislators of antiquity, aware of the great coming down from the divine and universal senticles, but the fact, that accounts of supernatural But whether the Church will open its leaden eyes looking upon them with distrust."

Gall, as skeptical as Spurzheim, and more posigreatly obscured, and the doctrine of influx from tive in his expressions, regarded the higher pheno-skepticism and infidelity, by the irrational mystifi-cil of Trent published its decrees. Indeed, creeds the divine distinctly negatived; nevertheless, as mena of animal magnetism as the effects of irregular cation of a superstitious faith—no more misled by are as old as the first family of our race.—Every visions, mysterious dreams, and supernatural phe- action of the cerebral organs, and considered the

try have been accustomed, for the past-twenty and others whom he considers honest, but deluded tory.' years, to speak of the organ of Marvelousness by the overaction of the organ of Marvelousness into the belief that their visions were realities.

> It is obvious from these quotations and references, that the Gallian Phrenology virtually excluded belief in miraculous and supernatural circumstan- ance, and "cunningly devised Church fables." system, it must be conceded, was rather favorable It is true that the doctrine did not necessarily re

been almost entirely null and void, notwithstand- to foreshow the possibility of spirlt intercourse. ing the fact that the true Phrenology and Pneumaman and his soul. Nor can the proper relations of and if evil, less powerful, less inclined for evil. Spurzheim declined investigating-and referred to doer. metaphysicians and theologians-viz.: how is the soul connected with the body, and through what organs does it directly act?-these are the questions which the new Anthropology solves.

SPIRITUALISM: ITS ANCIENT TESTIMONY

AND MODERN MANIFESTATION. sions of Spiritualists in other parts of the world, we part of the phenomena is, the inveterate opposition extract the following from a Spiritual work, pubished in San Francisco.

The article prefaced some lectures on "Immor tality," purporting to come from Lord Bacon, and the legitimate range of their consideration, one Emanuel Swedenborg, of which, we have no room would naturally suppose that they, of all other peofor comment at present. The views of the "circle" investigation of the facts of ancient and modern narrated in that Book from which they so constant-California.—El. Ch. Spt.

err, because ye know not the Scriptures, neither puting its tangible and demonstrable proof, is cerneither marry nor are given in marriage, but are of Spiritualism. as the Angels of God in Heaven.

the God of the dead, but of the living."

Christ our Lord spent his life in imparting to fashionable congregations!!

of the Saints in Heaven-not a future, far away ex- good will to man." death until they see the Kingdom of God."

These passages are read in church daily, but do nounced as "evil."

But how do the Church, the spiritual Church, good cheer, for they shall meet again. receive this dispensation? Why, laugh it to scorn,

Cemeteries are consecrated, and the living Soul

end Spurzheim recognized an organ of Marcelous- Religion, by which the honest and sincere visiona- They will teach him, not as the Church delights to may be an Infidel, a Deist, or an Atheist, yet he ness as the prolific source of visions, delusions, and ry felt himself impelled as if by an exterior power. inculcate, that the Creator is a vindictive and terri-Following up their teachings from the founders subjective instead of objective, and he refers especialimagine. They will teach him that the only curse such. The Atheist, consequently, as well as the subjective instead of objective, and he refers especialimagine. They will teach nim that the only curse of the standard of objective, and he refers especialimagine. They will teach nim that the only curse of the standard of objective, and he refers especialimagine. They will teach nim that the only curse of the standard of objective, and he refers especialimagine. They will teach nim that the only curse of the standard of objective, and he refers especialimagine. They will teach nim that the only curse of the standard of objective, and he refers especialized of objective of objective, and he refers especialized of objective, and he refers especialized of objective objective of objective of objective of objective of objective objective of objective of objective objective of objective of objective of objective objective of objective objective

Such has been our case, and after a patient investigation over a space of two years, of the phen- that Christians are, to say the very least, not the omena of spiritual manifestations, we have arrived only credulous class of creatures in the world. at the following conclusions:

the marvelous, ignored the higher phenomena of 1. That our existence, commenced in this life, animal magnetism, and effectually forbade the in- is everlasting, unceasing, and, if we choose to exert tercommunication of terrestrial humanity with the our energies in the right direction, canstantly pro-Spiritual world, by providing no faculty of the gressive; that this mundane life is the first phase mind through which such communications could in that endless existence; that the change called matter is eternal and uncreated—that it is indifferoccur, and by recognizing all phenomena of that death, is simply, as St. Peter expresses it, "a put- ent from its very nature to rest and motion, which, class as belonging to the delusions arising from exting off of this our tabernacle," a natural transition cited Marvelousness, the function of which, accordinto the second state or sphere; and that the tering to Spurzheim, "is principally manifested by a ror attached thereto, is the result alone of ignor-

2. That the true man, the real being, is a Spirit that the mortal body is no more than the covering the flexibility, and the polys of more clothing; and, consequently, that when the Spiror clothing; and consequently the spiror clothing; and c many phrenologists have been resolute materialists, or clothing; and, consequently, that when the Spirand the general tendency of the old phrenological it throws off this covering at death, and puts on the

| many phrenologists have been resolute materialists, or clothing; and, consequently, that when the Spir| machine, complete in all its parts, every wheel of the well-remembered fragrance of a simple leaf spiritual garment, there can be no more use for the which commenced its movements, and now contisystem, it must be conceded, was rather favorable spiritual garment, there can be no more use for the nues to move with the most perfect regularity, by of unforgotten tenderness; the merry sample to Materialism, by furnishing it with its strongest old one. Hence, the Church doctrine of the "re-chance I acknowledge the best selected means, over grassy mound, and rugged hill at gambol. to Materialism, by furnishing it with its strongest old one. Hence, the Church doctrine of the relarge the Church doctrine of the relarge three characters, the ment state of the large three characters, while omitting those facts in the philosurrection of the body," is a priestly fabrication, but without any object or intention; the wisest delarge three church doctrine of the relarge three church doctrine of three church doctrine of the relarge three church doctrine of three church doctrine of three church doctrine of the relarge three church doctrine of three church doctrine arguments, while omitting those facts in the philo-surrection of the body," is a priestly fabrication, but without any object or intention; the wisest descent and youth's magic spell is sounds of home return, and youth's magic spell is Gospel, nature, or common sense.

into harmony with Spiritual doctrines, nor was it the second sphere are permited and instructed to identified with Materialism in the minds of the macommune with, and endeavor to raise np comfort, by mere chance. I believe that all cause and efflower.—Phil. Sunday Mercury. and instruct their fellows in this, the rudimental feet is reducible into mere physical causationan explanation of the phenomena in various combiletem it was widely separated from Pneumatology, sphere, as God promised from the beginning-a nations of constituent elements, or in the mixture and furnished much more evidence against than for privilege enjoyed by the Prophets and Seers of old, perfectly regular, and no mover; a chance which and more especially by the Saviour, Christ, who, so forms the human body, that it could not have We may, therefore, admit that the relations of when He allowed His disciples to be present at his been formed with more art or more design; eyes Phrenology and Pneumatology have heretofore interview with Moses and Elias, distinctly intended that were not made for seeing; ears not contrived

tology are as intimately connected and identified as carth, becomes, if good, more powerful for good, a complicated piece of mechanism, such as a watch

5. The Devils and Hells are priestly fables, we shall have answered those very questions which having no other existence than the mind of the evil-time, I do not believe that a wise and intelligent

To recount the facts which have led to these conthousands of Spiritualists who have already written on the subject, and against whose testimony the shafts of ridicule, bigotry and ignorance fall like harmless snow-flakes; and for this reason, that not wish to know him, or believe in him, or fear Spiritualism appeals to the intelligence of men, while the reign of superstition is passing away. As it may interest the reader to know the conclu- But perhaps the strangest, and only inexplicable or profound indifference manifested by the so-called spiritual pastors and masters of the age. Inexplicable, because, being a matter certainly within ple, would have looked into and thoroughly investo whom the lectures were delivered, are here tigated so important a development of the age, or summed up; and will enable the reader to judge discovery, as Spirit intercourse may be called, of and simplification. There are, however, many of the uniformity of belief, likely to spring from an fering, as it does, a verification of many of the facts to doubt, is no wonder; but that the professional "And Jesus said unto them, Do ye not therefore teachers of that fact should be the foremost in disthe power of God? For in the resurrection they tainly a greater wonder than any of the phenomena

They forget that the fact of unceasing, unpausing "But as touching the resurrection of the dead, Immortality was taught by Christ and His immehave ye not read that which was spoken unto you diate followers, while they, His modern ostensible God of Isaac, and the God of Jacob? God is not that they are no longer recognizable. There are,

heretofore stood distinct, was owing to the rudi- mankind at large, both among savages and civilized istence, but a present, positive, actual existence. Now, here was a manifestation in which humble do the separate hemispheres of the cerebrum in persition. The founders of all nations have had little ones, for I say unto you that in Heaven their nessing similar facts? But let any one dare to quesown ears, are pronounced as "humbug," or de-

comes like a kind comforter, bidding them be of

SPIRITUALISTS.

THE CREED OF THE ATHEIST.

In this age of "no creed," and positive denial, it may be interesting to see what kind of a belief ultimates from negation and Scepticism: We copy the following therefore, that the reader may be reminded that mental extravagance and logical abspiritual teachers? Jesus said, "Whosoever shall that it will need little if any modification. We to his liking.—Ed. Ch. Spt.

Creeds and confessions of faith existed long benight is far spent, the day is at hand." No more fore the Westminster Divines compiled their conshall the earnest aspirant for truth be driven to fession, the Synod of Dart its canons, or the Councreative power of the human imagination. To this high activity in the organs of Marvelousness and shall be called "the children of the Living God." hearted foe of Christianity, he has a creed. He do the same?—Lr.

ble God, but that He is one whose love no man can lief is his creed, and nothing else can be called Theist, has his creed, and it is articles. One object the ideal longings of the heart, embodied in grace to look at a few of its articles. One object the ideal longings of the heart, embodied in grace to show ful form color and great fragrance which we have in view in doing this, is to show ful form, color and sweet fragrance.

What then are the articles of the Atheist's creed? We select the following as a specimen:

I do not believe that there is a God. I deny that there is an Infinite, Supreme, Intemgent, Interpreted beauty so abundantly displayed in our very like wise Being, who made the Universe. I believe that beauty so abundantly displayed in our very like indiffer. without any first mover, gave motion to itself. I believe that this matter, which existed from all eternity, though devoid of reason and intelligence, by exchanging nature's bounteous gifts for world glitter and fashion's empty norm a blind, but at the same time, fortuitous jumbling together of its parts, produced the earth, the sea, means, and in its points called doctrines." Hence that the mortal body is no more than the covering the heavens, and all that is contained in them. I signs, and no wisdom forming them; the most 3. That the time has come when the Spirits of perfect order, and most unchanging beauties, the nicest and most ingenious combination, produced all are renewed by the simple magic of a humble for antecedence and sequence.-I believe in a motion for hearing, but that we happen to make use of, 4. That the Spirit, freed from the trammels of because we find them in our heads. I admit that or locomotive, must necessarily be the product of some wise and intelligent mechanic, but at the same four years of age was imprisoned in his cell for Creator was at all necessary to construct and put vex glasses, the camera obscura, and burning in motion the vast universe, with its millions upon victions, would be only to repeat the experience of millions of complicated and whirling wheels. I believe that I am a mere irresponsible link in the lions, is not wanting. Guttemburg and Faust chain of phenomena. In fact, I have said in my inventors of printing, were looked upon as hat heart there is no God; I do not know him, I do sold themselves to Satan, and were regarded rehim, or love him, or be dependent upon him or accountable to him for my actions. I believe in all would fail us. We rejoice that the days of that is incredible.

Such is in substance the Atheist's creed; it is extravagant and absurd. Oh, it is colder than death, and far more gloomy than the grave.

FUNERAL CEREMONIES.

The burial of the dead has not only its sectarian, but its national forms, all of which need correction beautiful associations connected therewith, which loom. These trade prejudices are perfectly and in a manner offset the most absurd forms, and for the machinist may well consider that a we Spiritualism. We bespeak for the article an atten- ly preach, but so seldom practice. That men who therefore should not be lost sight of. The follow- cannot be very conversant with lather and it tive reading, as it comes to us, as a voice from have no fixed faith in Immortality should continue ing from the Sin Francisco Herald, gives one phase and the weaver may well exclaim, "what do not be a single from the sing of the burial service among the Chinese, and may interest, if it should not instruct the reader.

"Yesterday was a great day in Chinadom. A rich man had died. He had, during life, been a prominent merchant, and occupied a positiorsof influence among his countrymen. His death was, therefore, considered to be an event. If he had ments. This is perhaps not a general rule been a poor man, he might have been carried out, by God, saying, I am the God of Abraham, the disciples, so distort and mystify those teachings folded up in a winding sheet, on the back of his valuable improvement in cotton spinning me son, or some faithful friend, and tumbled into a erv. Whitney was not a maker of cotton ma of course, many noble exceptions; many who, after nastily constructed grave, and with the last sod when he invented the saw-gig. Cartwright, So spake the Saviour, who thus proclaimed the a candid investigation, have confessed the Truth, laid over him would have perished all recollections Father "the God of the llving," not the God of the and suffered the obloquy of their ignorant breth- of his virtues or his faults. With the rich man it dead; not the God of dead bodies, as the present ren; many others, who, knowing the Truth, fear to is different. His good qualities are enhanced in the ter, and the Rev. E. Burt, of Manchester, material Church insist. Who, we ask, can study declare it; and among this class of Gospel minis- public estimation by a knowledge of his wealth. was the inventor of the first American check In accordance with the foregoing views, which the Gospel teachings, and believe in the doctrines ters, we have known two-preachers and pastors Virtue, when associated with large possessions, ploring his post most to life, can never by such a are not very clear or positive, but plainly ignore that the Church so love to inculcate—a future re- in this city—who, knowing the truth and beauty of shines out with a pure refulgence, while poverty process learn to understand terrestrial man, nor Pneumatology, Spurzheim's description of the or- surrection after the lapse of ages, and consequent Spiritualism, have shrunk from avowing their con- obscures the brightest rays. It is so in civilized facts, let us say to every man, banish every victions-and why? because it would not suit their communities, and the Chinese have not been bad of prejudice against any new invention is imitators. The Chinese merchant, at whose grave be brought under your consideration, no man the knowledge of Immortality; but the Church | Verily, the "Kingdom of Heaven does not come a most curious ceremony was performed yesof the present day do most injuriously pervert and by observation"—neither does it come by saying terday, died about three weeks ago. He was rits and demerits,—judge it on its own: 'Lord, Lord;" but "by doing the will of God." interred in the lone Mountain Cemetery, without alone, for many good improvements have The Church's favorite material doctrine of the Some think that everything from Heaven ought to any pomp. Yesterday, however, a large number vented for years, from finding their way necessity of a dead body resurrection is entirely come through the Church; but the Gospel relates of relations and friends proceeded to his grave for eral use, simply because of prejudice in ex contrary to the truth of a spiritual resurrection; "that certain shephards, watching their flocks by the purpose of making offerings to his manes. A for St. Paul says, "We shall all be changed, even night," were deemed more worthy of receiving in- reverence for the dead is one of the most striking in the twinkling of an eye;" and again, "Flesh telligence of great import to mankind, than the characteristics of the Chinese race. It is, in fact, and blood cannot inherit the Kingdom of Heaven." fashionable orthodoxy of that day, when "the AnThe Saviour alluded continually to the state of gel of the Lord said unto them, Fear not, for behold riving at the grave, the whole company alighted with the horns still attached to it; and about live leet it the corner stone of their religious belief. On arground, is growing up with the tree a manner of the corner stone of their religious belief. On arground, is growing up with the tree a manner of the corner stone of their religious belief. the blessed in Heaven. "For he came to save I bring you good tidings of great joy, which shall from the carriages in which they had been convey- and imbedded is it in the tree that it that which was lost" (in ignorance.) And not on- be unto all people; and suddenly there was with ed, and commenced the ceremony by spreading horns and more than half of the head of the Heavenly Host project. ly in the above striking passages, but throughout the Angel a multitude of the Heavenly Host, prais- meats all around it. A roast pig was placed at the the tree; but most of the other horns the whole Bible, allusion is made to the existence ing God and saying, Glory to God, peace on earth. foot, something else at the head, while all over it the head protrudes out at least a foot. were strewed apple dumplings, fruits and flowers. | ined both, and found the tree scarcely To an outside barbarian it looked very like a well diameter. Here we put up at an early mental development of both—a condition in which nations. In every age and under every sky, man Take the following. Speaking of little children, he shephards both saw and heard these high Spirits. gotten up pic-nic, and to all appearance, all Flathead Indians related to us a rather says, "Take heed that ye despise not one of these Is the relation more difficult to believe, after wit- that the Chinese present required in order to story about this ram's head. Indian leg make a very good meal, which would certainly that one of the first Flathead Indians, Angels do always behold the face of my Father which tion the ancient account, the Church doom him to be a very sensible way of testifying their respect is in Heaven;" and again, "I tell you of a truth, everlasting torment; while those things which they for the memory of their deceased friend, were the the fierce animal turned round upon his there be some standing here who shall not taste of might see with their own eyes, and hear with their chopsticks. The delicacies were, however, all in- who, taking shelter behind the tree, the tended for the hungry soul of the merchant, which against it with all his force, so that he dis had not tasted food for three weeks (a privation) priests ever teach the living fuet? No, never. A Reflect, then, that this life is but the commence—that would no doubt have been seriously felt if it body, leaving the head as a memente of the Spiritual chapter is read parrot-like from the Bible, ment of an endless existence, which has for its aim had been in the flesh,) and which it was supposed ture. All Indians reverence the celebrate magic, astrology, in the mystic influence of spirits and immediately succeeded by a sermon on mate- a happier, brighter object than the grave; that was hovering around, smacking its lips over the which they say, by the circumstance real the change called Death is not that terrible thing dainty food they had provided for it. As soon as ferred on them the power of masterings To rescue humanity from this lamentable ignor- that monks have painted it, but simply a transition all the eatables were laid on the grave, the widow all animals; hundreds, therefore, in a ance, the blindness of an arrogant and superstitious into a higher state; and that the cemetery should of the deceased hobbled up and took her stand at one of the Iroquois, not to incur the displacements of the incur the displacements and the incur of faith, the Lord has opened a means of communica- no longer be regarded as the resting-place of loved the foot. Around her head several yards of white the god of hunters, hung a bit of tobacce. tion between this earthly sphere and that which is friend, but only as the receptacle for that which cloth were rolled. A priest, with a very curly pig horn, to make his hunting propitious. beyond the gates of death; the Mortal may com- they have abandoned forever-for the day of every tail, a very long blue gown, reaching to his feet, mune with the Immortal; Jacob's dream is fulfilled; man's death is the "day of his resurrection." To and a very long face, stood at the head. The friends religion. It is more or less active, not only in dif- the ladder is at last let down from Heaven, and the those who are sorrowing for their beloved kindred, and relatives stood around. As soon as the woman gone, they know not whither, this knowledge commenced to wail, all the clothes of the deceased were taken out of a trunk and set on fire. Among the clothes were several pieces of fine

silk, which had apparently never been worn. Four spoke so lightly of the homely child. canary birds were let loose, in order to help the soul of the deceased in its flight to another world, and when the clothes were consumed, and the canary birds had taken shelter in the neighboring have had in this life, it will, in the next shrubs, the priest with the long face rang a bell which he had in his hand, at the same time muttering a prayer or incantation. A general howl, surdity, is not confined to, nor the exclusive pro- The ceremony was concluded by the whole compaperty of the popular religionist. The picture here ny marching around the grave, headed by the Is Spiritualism too low for the investigation of drawn is so generally correct in its delineations, priest, who rang his bell at every step, and looked solemn indeed. The pig and apple-dumplings, and not the homeliest face become pleasant to ment as the innate function of the organ, or even monstrate its influence and presence. Men at be ashamed of me, and of my words, of him shall give it therefore as we find it, in the columns of the fruits and flowers, and the matting were all care-on, when good affections are in the heart's the give it as preferred a title and flowers. the Sentinel and Witness, hoping each will frame it fully packed up and placed in the carriages, and other life, we shall appear as we really are the whole party then returned to town, where, we are informed, the catables exposed on the grave tiful in heaven, for she is a good little girk will be sold in small pieces at exorbitant prices to as her face now is." - Arthur's Magazina those who are religiously inclined."

A Good Custom.—A Spanish peasant, when he many energy and heaven tended by love and faith and hope, are for "blind leaders of the blind." His kindred, his once man that lives, and thinks, and knows anything, eats a good apple, pear, peach, or any other fruit, steps the mountain breezes blow, and first nomena, have marked the history of mankind, their belief in some of its phenomena, which are now lost, dearest friends, shall give him, in their own has a creed. It matters not in what country he in a forest or by the roadside, plants the seed; and countenance all the virtues gather strength explanation had to be sought, if not in the unques well established, the result of excessive Marvelous- persons, the tangible assurance of the truth of Im- dwells—it matters not whether his views of religion hence it is that the woods and roadside of Spain around you upon the distinguished men the distinguished men the distinguished men the distinguished men to the stablished, the result of excessive Marvelous- persons, the tangible assurance of the truth of Imtionable faculties of the human mind, at least in and along them than those of life, who grid and control to the more fruit in and along them than those of least in the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods and roadside of Spain around you upon the distinct the woods are true or false, right or wrong—it matters not have more fruit in and along them that it is "God's are true or false, right or wrong—it matters not have more fruit in and along them that it is "God's are true or false, right or wrong—it matters not have more fruit in and along them that it is "God's are true or false, right or wrong—it matters not have more fruit in and along them that it is "God's are true or false, right or wrong—it matters not have more fruit in and along the matter are true or false, right or wrong—it matters not have more fruit in and along the matter are true or false, right or wrong—it matters not have more fruit in and along the matter are true or false, right or wrong—it matters not have more fruit in and along the matter are true or f the vagaries of human credulity, and the fantastic power of the human imagination. To this high activity in the organs of Maryelousness and shall be called "the children of the Living God." hearted for of Christianity, he has a creed. He do the same?—Lr.

and inquire what was their origin and inquire what was their origin and inquire what was their origin and inquire what was their origin. The country and inquire what was their origin and inquire what was their origin. The country are country and inquire what was their origin and inquire what was their origin. The country are country and inquire what was their origin and inquire what was their origin. The country are country are country are country and inquire what was their origin. The country are country are country are country are country. The country are country are country are country are country. The country are country are country are country are country. The country are country are country are country are country are country. The country are country are country are country are country are country. The country are country are country are country are country. The country are country are country are country are country are country. The country are country are country are country are country are country. The country are country are country are country are country are country. The country are country are country are country are country are country. The country are country are country are country are country are country. The country are country are country are country are country are country. The country are country. The country are co

FLOWERS.

BY CORA WILBURN. The poetry of nature, the ornaments of field and mountain, of forest and river's side, sweet emblen

"They speak of Hope to the fainting heart, With a voice of promise they come and part,"

They are among the best gifts of our Hearen's Father, and, like most pure, and lonely, and unangular preciated blessings, are too often passed heedlessly I do not believe that there is a God. I don't by; while our wandering feet, disdaining that there is an Infinite, Supreme, Intelligent, All-beauty so abundantly displayed in our pass carelessly on, heedless of the lily's was form and emblematic purity; of the rose's dying fragrance, the violet's sweet humility to daisy's unassuming loveliness, we pass on any from the true and beautiful, to the vain and lake hounteness from the true and beautiful, to the vain and lake glitter and fashion's empty pomp.

Yet how often surrounded by all the artifeld glare of health, the vain mockeries its gifts bestore and the interest of the cares and the interest of the care and the interest of the care and the car giare of meaning, by the cares and the joys of many recall the scenes of our past happy childist days? Our mother's voice returns, with its accents woven for a brief moment, and its heart returning its first unalloyed hopes, its sunny unfullised dreams, its first earnest aspirations, its earliest joys

ANCIENT AND MODERN TIMES

OPPOSITION TO INVENTIONS AND DISCOVERIES. We live in better times than did our forefather times of more enlightenment and public cander examining into the claims of discoveries and intertions, and in awarding their authors that honer ar remuneration which they so justly deserve. sorrowful to reflect upon the sufferings which cient inventors endured for those heaven-borns which now command so much admiration. Bacon was forbidden to lecture, and when years, for the offence of making concave and or Galileo was also imprisoned for his di ies in astronomy, and good evidence of his put to the torture secretly for publishing his We might present a long list of martyrs to

persecutions and trials are gone past forete Still there may be many persons living in day, who are imbued with prejudices against a projects and new discoveries, and may be give the habit of sneering at new improvements int chinery, especially if made by inventors not e ged in the line of business which the machine designed to improve and advance. It is cur or ion that such prejudices are not uncommon in tory or workshop-but they are wrong, very wite A machinist is liable to sneer at an invention by a weaver, if it relates to a tool; and a weer to sneer at that of an engineer, if it relates to engineer know about a loom?" say, but not always correct. The man who customed to work at one branch of busin comes habituated to its very defects, and measure, insensible or blind to them. other hand, a stranger to that business, if genious turn of mind, is more ready to not

has happened in very many instances. Arkwright was a barber, yet he invented sion lock for fire-arms, was a Presbyteria We could present a long list of inventors who out of their own line of busines who its author may be. Examine the into their merits. - Scientific American.

An Indian Legend.—Out of a pine is quois settlement, and about five feet this way, attacked a mountain ram as stout as a common horse; that, on being horn through it; but before he could get it

Hunters of the Far West, by Alexander les

THE GOOD ARE BEAUTIFUL .- "Oh! what little creature.' "She will be beautiful in heaven, ma plied a lady.

"Will she, indeed!" returned the indi-

'In the other life," replied the wems good are all beautiful, and the evil deferugly. No matter how fair a face a per

changed into beauty or ugliness, according has been good or evil. "How do you know this?" inquired

speaker. know that this will be true," was replied. the most beautiful face rendered disagrees any bad passion is felt and exhibited?

course, evil passions will deform the face a affections make it beautiful. And she will POVERTY A BLESSING .- Poverty is the

manly energy and heaven climbing theur and inquire what was their origin and what